

RKA GSAR, A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN): COMMUNAL RITUALS AND EVERYDAY LIFE

Tshe ring skyid (Independent Scholar)

ABSTRACT

This article introduces Rka gsar, one of four villages in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sgnon [Qinghai] Province) where the Mongolic Bonan (aka Bao'an, Manikacha, Dor skad) language is spoken. The text provides information on the village's location and population; language; livelihood; clothing; and religion and communal festivals, focusing particularly on elements that distinguish Rka gsar from nearby Tibetan-speaking communities. The final section provides information about a significant event in recent local history – a landslide that occurred in 2009. A map and twenty-seven images are provided.

KEYWORDS

Bao'an, Bonan, Monguor, Qinghai, Reb gong, Tongren, Tuzu

LOCATION AND POPULATION

Rka gsar Village is a Monguor community located in Gnyan thog (Nianduhu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sngon (Qinghai) Province, PR China. Rma lho is situated southeast of Zi ling (Xining) City, the provincial capital of Mtsho sngon Province. Rma lho has four counties: Rtse khog (Zeku), Sog rdzong (Henan), Gcan tsha (Jianzha), and Reb gong. The capital of Rma lho Prefecture is in Reb gong County, which has twelve townships, one municipality (the capital), and seventy-five villages under its administration. Among the twelve townships, the prefectural government classifies four as pastoral, three as agricultural, and six as agro-pastoral. Gnyan thog Township is classified as an agricultural community.¹

The population of Rma lho Prefecture was 225,773 in 2008, including Tibetans (65.32 percent), Han (8.4 percent), Mongol (fourteen percent), Tu/ Monguor (4.5 percent, i.e., 10,159 people), Hui (7.3 percent), Bao'an (0.12 percent), and Salar (0.6 percent). Reb gong County's 2008 population was 73,400, while Gnyan thog Township had approximately 6,000 residents.

Rka gsar Village is located north of the Gnyan thog Township seat, at the foot of Rta 'gying Mountain and west of the Dgu chu (Longwu) River. In 2014, there were approximately 1,100 people in Rka gsar Village in 199 households; the majority are classified as Tu/ Monguor by the local government.

Rka (T)² means 'irrigation ditch', and *gsar* (T) means 'new'. Local lore describes how, at an unknown time in the past, Rka gsar Village was the site of a *pho brang* (T) 'palace' for a local leader.³ An irrigation ditch was built to water the fields around the palace. With new land available for cultivation, settlers came to the area. The village then became known as Rka gsar, 'New Irrigation

¹ Information in this and the following paragraph are from *Huangnan zangzu zizhizhou tongjiu* (2008).

² [Tibetan and Dor skad terms are distinguished at first usage by (D) for Dor skad and (T) for Tibetan. Words of uncertain or mixed provenance are marked (?). Language of origin is not provided for proper nouns.]

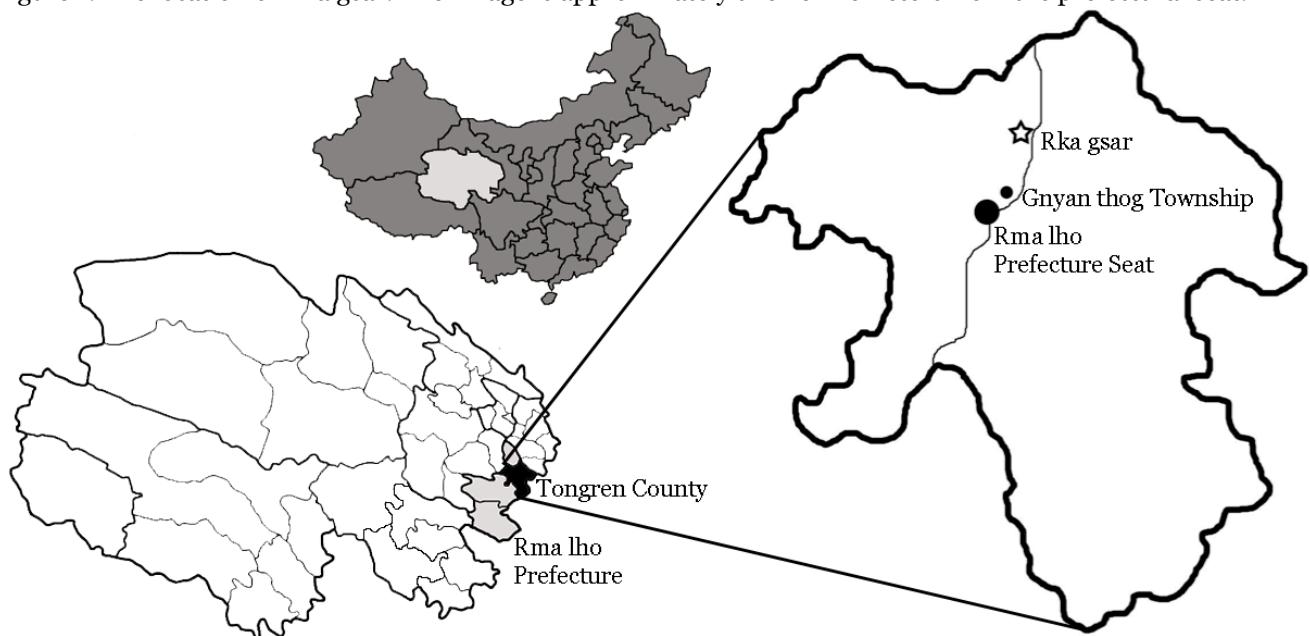
³ [Detailed information about this palace and leader could not be found, though 'Brug thar and Sangs rgyas tshe ring (2005) states that the palace was called Gyi ling mkhar.]

Ditch'.

The population of Rka gsar Village is divided among three *tsho ba* (T) 'clans': Yar sko tsho ba (seventy families), Yang lji tsho ba (fifty families), and Mgo 'dug tsho ba (forty families). Clans function as mutual aid groups during weddings, funerals, and girls' coming of age rituals (see below). These times require much assistance in preparing food and drinks for representatives of each village household who visit the home holding the ritual. The clans are non-territorial units, and marriage within the clan is permitted.

The village has a *da das* (D) 'village leader' who is responsible for coordinating collective labor, such as irrigation ditch repair and planting trees around the village. The *da das* is elected by the villagers and changes every few years, though there is no fixed schedule for this. The *da das* may retire or villagers may decide to select a new *da das*, who oversees six people known as *chu bdag* (T) or *phas thi* (D). Two *phas ti* are chosen annually from each village clan and supervise the annual agricultural cycle. Their main tasks are to punish villagers whose livestock eat crops in others' fields, and to oversee villagers' activities during harvest. In particular, they ensure that villagers do not collect *sho ma* (D), a bush that grows on hills around the village and is used to make brooms, before crops are harvested. *Sho ma* is thought to somehow protect crops and thus, collecting it harms the unharvested crops.⁴

Figure 1. The location of Rka gsar. The village is approximately twelve kilometers from the prefectural seat.⁵



⁴ [*Sho ma* may be an alternative food source for crop pests, and thus reduces crop destruction.]

⁵ This map is modified from http://upload.wikimedia.org/wikipedia/commons/f/fo/Location_of_Tongren_within_Qinghai%28China%29.png, accessed 29 December 2014.

LANGUAGE

In the recent past, most villagers were monolingual in a language they call Ma ni skad ci (D), meaning 'Our Language'. In this essay, I refer to this language by the name used by local Tibetans: Dor skad.⁶ This language is also spoken in the nearby villages of Gnyan thog, Sgo dmar, and Bod skor.

In 2013, most Rka gsar residents spoke both Dor skad and Tibetan, for example, my family members speak both A mdo Tibetan and Dor skad. In the 1950s, nearly all villagers spoke only Dor skad. At that time, monks from the village could read and communicate in spoken Tibetan, and some local traders could understand and speak some Tibetan, but could not read or write. A few women who married into Tibetan households in other villages could also speak Tibetan.

In the 1970s, villagers began using Tibetan to make purchases in recently established township centers. My mother is a Tibetan from neighboring Ri stag Village, and she did not understand Dor skad when she married and moved into my father's home in Rka gsar Village. Therefore, my grandparents and father learned some Tibetan in order to better communicate with her. This is one reason that they now speak Tibetan well. However, they speak only a little Tibetan at home, and when they shop in nearby township centers. They speak Dor skad during their daily life in the community. My mother now speaks Dor skad fluently. I learned Tibetan from my mother and I could speak it well by the time I began primary school. I speak Dor skad to my grandparents, parents, and brothers, and speak Tibetan to my sisters-in-law, nieces, and nephews, because my sisters-in-law are all Tibetan and their children prefer to speak Tibetan rather than Dor skad. Otherwise, I speak Dor skad inside the village, outside the home.

Generally, Tibetan women who marry and move into a husband's home in Rka gsar speak Tibetan to their children. Conversely, if a woman from Rka gsar marries into a Tibetan-speaking village, she typically speaks Dor skad to her children, who then frequently acquire only passive competence in the language, in that they understand but do not speak Dor skad. Often, this is because their Tibetan family members do not want them to learn Dor skad, as they worry it will negatively influence the children's ability to learn, read, and speak Tibetan, which they consider a practical and prestigious language. Therefore, if a Tibetan-speaking woman marries a Dor skad-speaking man, then she and her children speak Dor skad. If a Dor skad-speaking woman marries into a Tibetan-speaking village, she speaks Dor skad and her children speak Tibetan.

Adults, but not most elders, can now understand and speak Tibetan. There are several reasons for this. First, when Rka gsar villagers travel locally, most people speak Tibetan. Consequently, Tibetan is a local *lingua franca*, especially for commerce. Another significant factor leading Dor skad speakers to learn Tibetan is the official education system. Local schooling is done primarily in Tibetan. Even teachers who speak Dor skad as their first language use Tibetan in the classroom. Village children thus begin learning to read, write, speak, and understand Tibetan from the age of around seven. They also learn Tibetan from TV and other broadcast media. There is no local media in Dor skad.⁷ Five Tibetan TV stations are available locally: the Qinghai, Huangnan, and Reb gong stations broadcast in A mdo Tibetan, whereas the Sichuan Tibetan station broadcasts in Khams dialect, and the Tibet Autonomous Region (TAR) station uses the Central Tibetan dialect. Most adult villagers prefer to watch the Qinghai Tibetan station because they do not understand the Tibetan spoken on the Sichuan and TAR stations.

⁶ Local Tibetans also use the term 'Dor rdo' to refer to the language.

⁷ Although some village families make DVDs of weddings and other parties to distribute to other villagers, these DVDs typically feature Tibetan in the narration and any text that appears in the video.

Meanwhile, young people typically prefer to watch TV in Chinese, as they consider it more entertaining. Another factor promoting the use of Tibetan in Rka gsar is that its association with Tibetan Buddhism gives it prestige.

Rka gsar villagers typically speak Tibetan in a way that indicates they are not native speakers. For example, verb tenses are often confused: Tibetan terms for 'go' 'gro (present) and song (past) are often used incorrectly, as in "*Khyod gang la song rgyu** Where will you went?*". Local Monguor also often speak Tibetan with an accent, for example, they pronounce both *sa* and *tsha* as *sa*, and often do not distinguish these two sounds when listening to native Tibetan speakers. Local Tibetans often ridicule Dor skad speakers' accents and grammatical errors.

Some local Han and Tibetans speak Dor skad, for example, in nearby Ri stag Village, which has around sixteen households. Administratively, Ri stag is considered part of Rka gsar and children attend Rka gsar Primary School and learn Dor skad from other children in the school. Tibetan children from Ri stag quickly learn to speak Dor skad to their classmates from Rka gsar, and speak Tibetan in their own home and village. However, their competency remains limited and typically does not improve into adulthood. Also, if a Han man marries and moves into Rka gsar Village, he generally learns to speak Dor skad within four or five years. Tibetan men who marry into the village sometimes learn Dor skad, but sometimes do not. The difference between Han and Tibetan men's language learning decisions is mostly due to the prestige associated with Tibetan in the local context.

Rka gsar residents use Dor skad to communicate with other villagers, and people from nearby villages where Dor skad is also spoken: Gnyan thog, Sgo dmar, and Bod skor. Though there are slight differences between the language spoken in these villages, villagers communicate easily. My personal perception is that the dialects cluster in two groups: one is spoken in Sgo dmar and Rka gsar, the other in Gnyan thog and Bod skor.

Presently, about fifty percent of villagers can understand Chinese. Students speak Modern Standard Chinese, which they learn in school, while other villagers speak the local Chinese dialect when they interact with Han and Hui.

Local oral traditions are largely performed in Tibetan. Folksongs, including lullabies, courtship songs, and so on, are all sung in Tibetan. There are no songs in Dor skad. Though folktales are told in Dor skad, the content is translated from Tibetan. There appear to be no folktales unique to the village. Wedding speeches are given in Tibetan and, though speeches given to summon fortune (*g.yang 'bod*) during the lunar New Year period are delivered in Dor skad, they also appear to be translated from Tibetan. Chanting and invocations to local mountain deities (*bsang mchod*, see below) are done in Tibetan. Villagers pepper their speech with elements of Tibetan oral tradition, for example, *gtam dpe* 'proverbs'. There are no riddles or other oral games in Dor skad, though some students learn Tibetan riddles and other oral games in primary school.

Young people increasingly use Tibetan and Chinese loanwords when they speak Dor skad, for example, *dkar yol* (Tibetan for 'bowl') and *lanhua* (Chinese for 'washbasin').

LIVELIHOOD

Villager's main source of income is from the sale of *thang ka* – Buddhist icons painted or appliqued on cloth. Rka gsar males create *thang ka* of various sizes.⁸ Usually, the smallest *thang ka* are 130 centimeters long and thirty-five centimeters wide. The largest *thang ka* are more than two meters long and 150 centimeters wide. *Thang ka* are sold to middlemen. In 2013, the maximum price of a small *thang ka* was about 2,500 RMB, and the maximum price for a large *thang ka* was ~35,000 RMB.

Rka gsar villagers cultivate barley, wheat, potatoes, and oil-bearing plants. One *mu*⁹ of irrigated land can produce 500-600 kilograms of wheat. Wealthy families have ten to thirteen *mu* of land and can sell excess wheat for about 5,000 RMB per year. Most families have eight to nine *mu* of land and can sell excess wheat for about 2,000 RMB.

Villagers also earn cash income by collecting and selling caterpillar fungus. In early spring, villagers go to Mgo log Tibetan Autonomous Prefecture and high altitude places in Reb gong County to collect this medicinal substance. Each person earned 2,000-3,000 RMB through sale of caterpillar fungus in 2013.

In total, a wealthy family typically earned about 110,000 RMB per year in 2013, while poorer families earned about 50,000 RMB per year.

Planting Project and Gravel Factory

The village's large territory includes fields, orchards, and woodlands. A large area of uncultivated land surrounds the orchards and woodlands. All Rka gsar families have fields, but not all have orchards and woodlands.

In 2008, the village leader divided the uncultivated land among households that had not previously had orchards or woodlands. Some villagers planted pear trees on their newly acquired land and asked the local government to provide saplings and other necessary materials. The government approved this project in 2010 and, in 2013, villagers were still planting pear trees and expanding the scale of the project.

Rka gsar Village is located near the Dgu chu River, which has many trees growing along its banks. The village leader and villagers claim that the trees and part of the Dgu chu River belong to Rka gsar Village, including the stones and gravel in the river. Villagers historically used stone and gravel from the Dgu chu River whenever they wished. However, though this area is owned by Rka gsar Village, it is controlled by leaders of the local monastery (see below).

In 2009, some Han came to Rka gar and asked to build a gravel plant by the river. Villagers disagreed, but local monastery leaders agreed because the Han said they would pay 5,000 RMB to the monastery per year for ten years.

A stone, gravel, and sand production plant was then built by the river, and began operating day and night. After three years, all the useable stone and gravel near Rka gsar had been removed. However, the factory did not close, but continued to work by crushing stones taken from the river in order to produce gravel and sand. Nowadays, if villagers need sand, stone, or gravel, they must buy them from the processing plant.

⁸ Such people are locally called *lha bzo ba* (T) – literally, 'deity creators'.

⁹ One *mu* = 0.067 a hectare.

Figure 2. Pears trees planted as part of a government project.¹⁰



Figure 3. Stones and gravel at the local processing plant.



¹⁰ All photographs were taken between 2012 and 2014 by the author.

CLOTHING

All villagers wear modern clothing in daily life. Females wear either Tibetan or Monguor robes on special occasions, such as Lo sar (New Year) and Na thong (the annual post-harvest festival, described below). All males wear Tibetan robes on special days, including Lo sar and Na thong, and whenever they visit a monastery. There are no distinctively Monguor robes for males.

In the pre-Liberation era, all females in Rka gsar wore Monguor robes year-round. Monguor robes have shorter sleeves than Tibetan robes, and the overall length is also shorter than local Tibetan robes. Both sides of the robe are slit, as with the Chinese cheongsam. Monguor robes also have distinctive, wide collars.

In the early 1990s, Tibetan robes started becoming popular in Rka gsar and, within a few years, about half the local women regularly wore Tibetan robes. Nowadays, approximately three quarters of village females have Tibetan robes and wear them at festivals and on special days. Only Rka gsar females over the age of fifty don Monguor robes on special days. Girls and young women from Rka gsar wear Tibetan robes on special occasions, but never wear Monguor robes, because they consider them unfashionable. Parents do not encourage them to wear Monguor robes.

Figure 4. Women from Rka gsar wear winter robes. The woman on the left wears a Tibetan robe, while the others wear Monguor robes. Summer robes are of similar design, but lack lamb-wool lining.



Village women wear *po tho* (D), an embroidered coral and silver headdress (see below). Up until the 1950s, this headdress was first worn at a girl's coming-of-age ritual, and then again at her marriage, during special festivals such as Lo sar and Na thong, and when *bla ma* visited to give religious teachings. The headdress was not worn during daily life. In the late 1990s, my older female cousins wore *po tho* during their hair changing rituals and weddings, but never wore them afterwards. Currently, only a few girls and young women wear *po tho* during their hair changing rituals and

weddings. A hair ornament called *skor ru* (see below) is now often worn, rather than *po tho*. This ornament is similar to that worn by Tibetan women living in the nearby villages of Smad pa, Hor nag, and Go'u sde. The *skor ru* is made from silver and coral. Monguor women in Rka gsar Village adopted this headdress after women from pastoral areas married into the village. They thought the *skor ru* was more convenient to wear and more attractive than the *po tho*. Some women even destroyed their *po tho* to make their new headdress.

Figures 5 and 6. The *po tho* (left) and *skor ru* (right).



I held my hair changing ritual in 2005, at the age of seventeen. Though I was shorter than other girls my age, my hair was long, and so my family decided I should hold the ritual. By that time, Tibetan robes had become popular among women in Rka gsar Village. Before I held the hair changing ritual, my parents asked me what type of robe I preferred. I chose a Tibetan robe, because my mother is Tibetan and always wore Tibetan robes. I considered them more beautiful than Monguor robes, and felt more accustomed to them. I was also influenced by many girls my age who were wearing Tibetan robes. For similar reasons, I also chose to wear a Tibetan *skor ru* instead of the Monguor *po tho* headdress.

In 1975, Rka gsar villager, Lha mo skyid, was fifteen and held her hair changing ritual. The situation at that time was very different. The five other girls in the village who also held the ritual that year were all seventeen. Although Lha mo skyid was younger than the other girls, she was taller and her hair was longer. This led her parents to decide it was time for her to hold the ritual.

Lha mo skyid held her hair changing ritual on the first day of Lo sar. Without giving it prior thought, her family selected Monguor robes and a *po tho* for her to wear at the ritual. After dressing

her hair and donning her robe early in the morning, Lha mo skyid went to visit her relatives, where she enjoyed fine food and received small gifts.

On the way home, Lha mo skyid saw many people gathered at a village crossroad. They were all looking at Sgrol ma, one of the other girls who had held her hair changing ritual that year. Sgrol ma was wearing a Tibetan robe. Everyone was surprised, because no village girl had worn such clothing at her hair changing ritual before. Some onlookers thought that her Tibetan robe was beautiful and fashionable, while others disagreed. They argued loudly about the woman's robe. When Snying mo, one of the gathered women, shouted an insult at her, Sgrol ma replied, "*Yan thug lo'u mo a go'u go ras, chi me di rgyu gi sas. I ni yag sa ce da?* What a stupid woman you are. Don't you see that this robe is beautiful?"

Snying mo replied, "*Ho ho yas, chi di lu mo 'ba ya. Go rgyu ni mir go'u ni mar di rgyo.* Hey! What a stupid woman you are. You forgot your own clothes." And then the argument continued.

Sgrol ma said, "*Yang pha yas song? E gang yag sa yis su pi mir go* What does it matter? I'll wear what I like."

"*Chi ce di lu gi nu'u? Ma ni mir go'u li ni ha mes yang mes su ri song.* Aren't you ashamed? Our ancestors wore our robes."

"*Go rgyu sem khang so'u da, na di pha gas.* It's none of your business. I don't care about such things!"

"*Khel gu nab di ci lu gu chong go, da go ci me di.* What a crazy woman! OK, whatever..."

Sgrol ma finished with, "*O le, go ci nga mi di cor ci so'u ya.* All right, you stay in your old-fashioned world."

RELIGION AND COMMUNITY FESTIVALS

Dge lugs Buddhism

Rka gsar villagers follow the Dge lugs Sect of Tibetan Buddhism. The village monastery, known locally as Rka gsar Monastery, but more formally as Rka gsar dgon dga' ldan 'dus bzang chos gling, is located above the village, and is home to approximately forty monks. The majority of monks are from Rka gsar, but a few are from Ri stag. Villagers often visit the monastery to worship and circumambulate. Rka gsar Monastery is a branch of Rong bo Monastery¹¹ but, in contrast to the mother monastery, Rka gsar Monastery is a *sgrub sde* 'meditation retreat' and does not hold such public rituals as the Smon lam 'Great Prayer Festival'. Originally built in 1787 (Rdo rje rgyal 2011), the monastery was rebuilt by an incarnate *bla ma*, Bis ba mi pham ngag dbang lza ba, in around 1976 after it was destroyed in 1958. Villagers respected the *bla ma* because he was well-known and considered capable of predicting the future, as the following account illustrates:¹²

Long ago, when the *bla ma* was staying in Rka gsar Monastery, the same monk from the monastery always served the *bla ma* food and drink. One day, the servant fell in love with a woman from Rka gsar Village, but the *bla ma* disapproved of their relationship because Buddhist monks are prohibited from having romantic relationships with women. Then, the monk and the woman

¹¹ Rong bo Monastery is the largest and most important monastery in Reb gong County. It has thirty-five branch monasteries throughout Reb gong County, one of which is Rka gsar Monastery.

¹² This account was provided by Mchog sgrub mtsho (female, born 1965).

conspired to make the *bla ma* drink poisoned tea. When the *bla ma* tasted the tea, he knew something was wrong, and spat it out.

Though the *bla ma* said nothing to the monk, the monk and the woman had a miserable life from then on. Pockmarks appeared all over their skin, disfiguring their faces. Villagers were afraid of them. They were marginalized and became pariahs.

Bad things have happened to that woman's descendants, even though she has passed away. For example, in 2012, her family prepared to donate food to villagers and monks. They needed to provide a meal for all the villagers in the monastery but, as they were cooking the meal, the large pot in the monastery kitchen broke, just as it had when their grandfather had tried to donate a meal for the village. People said this was because that woman's bad karma angered the monastery's deities.

Villagers participate in Buddhist communal rituals that are held throughout the year. The most important activity, the annual Smon lam, which is held in large Dge lugs monasteries throughout the Tibetan region, is held from the ninth to the sixteenth days of the first lunar month. From the thirteenth day until the sixteenth day of the first lunar month, many visitors go to Rong bo Monastery to attend the Great Prayer Festival. Most elders also observe *smyung gnas*¹³ on *dus chen* 'auspicious days', such as the fifteenth day of the fourth lunar month and the twenty-fifth day of the tenth lunar month.

Figure 7. Rkar gsar Monastery.



¹³ *Smyung gnas* is a fast during which participants do not speak to others, drink, or eat. Instead, they chant mantras or listen to religious teachings.

Chos skor and Lnga mchod are two important village rituals. Chos skor takes place on a variable annual date chosen by the village leader during the fourth or fifth lunar month, according to when most villagers will have time to join the ritual. Villagers carry scriptures from Rka gsar Monastery and circumambulate local fields to protect the crops and ensure a good harvest. Lnga mchod is held on the twenty-fifth day of the tenth lunar month to commemorate the death of Tsong kha pa, the founder of the Dge lugs Sect. Monks and laymen chant scriptures and butter lamps are lit in home shrines.

There are ten stupas in Rka gsar Village. The eight stupas in front of Rka gsar Monastery were built around 1999 by villagers and signify Buddha's eight significant achievements: Pad spungs (the Buddha's birth), Byang chub (his enlightenment), Bkra shis sgo mang (the first teaching of the Four Noble Truths), Lha babs (the first three years of the Buddha's enlightenment), Cho 'phrul (the defeat of impermanence), Dbyen bsdums (the defeat of a powerful demon), Rnam rgyal (the Buddha's immortality), and Myang 'das (the Buddha's death).

Rnam rgyal Stupa is located in a valley above the village. It was built in 2004 by the Yar sko Clan, who reside near the valley, in which there is a cave. Before the stupa was built, many clan people died. A *mo ba* (T) 'fortune-teller' advised building a stupa in the valley to protect the clan. Villagers followed this advice and misfortune ceased befalling the Yar sko Clan.

Byang chub Stupa is situated in the center of the village fields. No villager remembers when it was built. I often went there with friends to play when I was a child. When we climbed on the stupa, we were scolded by those circumambulating it. After we climbed down, they would then explain that, many years ago, numerous ghosts harmed our villagers and put our fields under floodwaters. When villagers asked a *bla ma* to solve these problems, he told villagers to build a stupa for protection, and afterwards, the problems stopped.

Rka gsar villagers often circumambulate the eight stupas at the monastery, but they seldom circumambulate the other two stupas, except on auspicious days when they have time, because these two stupas are a several minute walk from the village, whereas the monastery stupas are next to the village.

Figure 8. The eight stupas at Rka gsar Monastery.



Figure 9. Rnam rgyal Stupa.



Figure 10. Byang chub Stupa



Temples, Mountain Deities, and *Lha pa*

Tshi me is a Dor skad term for a temple enshrining mountain deities. There are three such temples in Rka gsar Village: Sko tshi me, Ge sar tshi me, and Pin rkya tshi me. Sko tshi me belongs to the Yang lji Clan, Pin rkya tshi me belongs to Mgo 'dug Clan, and Ge sar tshi me belongs to Yar sko Clan.

The largest temple is Sko tshi me 'Big Temple'. A representative of each family visits this temple every morning to offer *bsang* 'incense'. The village Na thong festival (see below) is performed in the temple courtyard. Many mountain deities are enshrined in the main temple, including Gnyan chen, Bya khyung, Tso ri ri lang, and Gza' mchog. The most important deity is Tso ri ri lang, who is considered one of the Ri lang bcu gnyis 'Twelve Ri lang Deities'.¹⁴

In the past, there were *lha pa* 'spirit mediums' who embodied each of the village deities. Gnyan chen, a powerful, high-ranking deity, possessed an important *lha pa* in Rka gsar Village in the past. Nowadays, however, there is no Gnyan chen *lha pa*. The Na thong of 1957 was the last time this deity incarnated in the village. In that year, the *lha pa* behaved somewhat strangely, appearing as if his legs were tied together. He told villagers at the end of the day, "It's time to wear beautiful clothes and eat delicious food." Afterwards, the Gnyan chen *lha pa* was never again possessed by the deity. Locals suggest that this was perhaps because Gnyan chen was suppressed by the Chinese government, or possibly because in the past, villagers sacrificed a sheep, removed its heart, and gave it to Gnyan chen every year at the Na thong festival, however, in recent years, people have stopped this practice. Instead, they make a substitute sheep from *rtsam pa* and burn it in *bsang*. It is thought that Gnyan chen may be displeased with villagers' new, non-meat, offerings.

Another deity in the main temple is Gza' mchog, who belongs to a group of deities known as the Gza' brgyad 'Eight Gza'.¹⁵ All villagers respect the Gza' mchog *lha pa*. In the 1950s, locals said that Gza' mchog was bad for villagers, because he belonged to a group of deities who help those who venerate them and punish those who do not. Consequently, villagers worshiped Gza' mchog because they were afraid of him. Currently, however, Gza' mchog is considered to be good to villagers because he protects them and makes helpful rules. For example, one day, the *lha pa* gathered the villagers and told them to make a large *bsang* offering in the main temple. Next, he told villagers not to go out at night, because something bad would happen. Villagers obeyed and stayed indoors at night. Several days later, three Sgo dmar villagers were possessed by ghosts.¹⁶ One said, "I was trying to stay in Rka gsar Village, but Gza' mchog hit me with a long yellow *kha btags*¹⁷ and drove me away." Villagers then believed that Gza' mchog was protecting them from harmful ghosts.

The deity Tsi tsong is enshrined in Pin rkya tshi me; Tsi tsong is a female deity who protects only Rka gsar Village. Locals say that if evil makes the slightest sound, Tsi tsong immediately comes, even if she is combing her hair. She mounts her black horse rapidly and, without pausing to even don

¹⁴ Regarding these deities, Snying bo rgyal and Rino (2009:227) state: "We are aware of the names *Ba rdzong ri lang*, *Dpung nge ri lang*, *Sa bdag sog po ri lang*, *Ko'u mol ri lang*, *Pe dpa' ri lang*, *Dar rgya ri lang*, *Tso shi ri lang*, *Dmag dpon pi tsi ri lang* and *Gyen 'dzi ri lang*".

¹⁵ The Gza' brgyad are Rar du pa sang, Lhor phur bu (Gza' mchog), Nub du lza ba, Byang du lhag pa, Rar lhor mig dmar, Lho nub du skra gcan, Nub byang du nyi ma, and Byang rar du spen pa.

¹⁶ Ghosts are the spirits of deceased people that linger in the world, rather than going on to be reincarnated. Those who are possessed by a ghost may or may not remember what they do when possessed. They are lethargic and lack strength. Medicine does not help. Those possessed by ghosts want to consume dairy foods such as milk, butter, cheese, and yogurt, which they should be prevented from having. The ghost will not leave if allowed to eat such foods. The ghost speaks through the possessed person.

¹⁷ *Kha btags* are strips of silk offered to people and deities as tokens of respect.

her shoes or put down her comb, goes to defeat evils.

The Ge sari¹⁸ Temple houses an image of Ge sar, who is considered an efficacious protector deity who cares for the whole world.

Figures 11 and 12. Sko tshi me.



¹⁸ Ge sar is an important Tibetan folk hero – a warrior and leader who defeated several neighboring kingdoms and also facilitated the propagation of Buddhism.

Figure 13. Pin rkya tshi me.



Figure 14. Ge sar tshi me.



Na thong¹⁹

The Na thong is an annual, post-harvest festival held in numerous communities in Reb gong County, by both Tibetans and Monguor.²⁰ In Rka gsar, the festival takes place mostly from the nineteenth to the twenty-fourth days of the sixth lunar month. The three main types of Na thong performances in Reb gong are *klu rtsed* 'naga performance', *lha rtsed* 'deity performance', and *dmag rtsed* 'military performance'.

In Rka gsar, local men perform Na thong for six days, from the nineteenth to the twenty-fourth days of the sixth lunar month. Rka gsar performs *dmag rtsed*. Traditionally, one man from each household performed in Na thong, but nowadays, all males aged eight to forty must participate. Performers carry a baton and wear Tibetan robes, white shirts, and white shoes during the performance. They also cover their head with a piece of cloth – often a hand towel. Performers assemble on the village threshing ground in front of Rko tshi me, the main temple of Rka gsar Village. People from other villages come watch. Villagers attach importance to the Na thong, as they believe that many deities gather at the performance ground during Na thong to enjoy the entertainment.

The nineteenth is the first day of Na thong. Throughout Na thong, the deity, Tso ri ri lang, is enshrined in a sedan, and is the focal deity of the ritual. On the afternoon of the first day, the *lha pa*, who is not possessed, leads all the village males from the main temple to the banks of the Dgu chu River, where children play in the river shallows. Elder men splash water on the *klu'u ri* (D) 'sedan', symbolically purifying the sedan and deities. Next, they all go to the *na re* (D),²¹ which are two households who act as temple caretakers that year. Each household prepares a big meal, and gives cash and other snacks to the guests. At about six p.m., all Na thong performers go to the Na thong ground to perform. The *na re* give each performer a loaf of bread called *gab zhags* (?).²² This day is called *gab zhags na thong*.

On the twentieth day, males go to perform in Ri stag Village in the morning and return to Rka gsar and perform after lunch. This day is called Ri stag na thong.

The twenty-first day is called *ther gang nyi wi na thong*, after Ther gang nyi wi, the name of a location above the temple where the communal *lab rtse*²³ is located. While village males perform there, spectators come from surrounding villages. This is an important time because a new *lha pa* may be selected on this day, though this rarely happens. During this afternoon, four men carry the sedan to each village household and place it on a table in the household's courtyard. Various food offerings are burnt as *bsang*. Meanwhile, young village males perform *lha rtsed*. Each household performance lasts approximately five minutes.

¹⁹ The description offered here is a brief outline of the ritual. [For more detailed descriptions of similar rituals in nearby communities, see Buffettrille (2008), Snying bo rgyal and Rino (2009), Stuart et al. (1995), Dpal ldan bkra shis and Stuart (1998), Epstein and Peng (1998), Nagano (2000), and Xing 1998].

²⁰ Tibetan communities in Reb gong refer to this ritual as Klu rol or Glu rol. [The term *na thong* appears etymologically related to the Mongolian *naadam*, which means 'game, play; stage play; amusement, entertainment; festival, celebration' (Leissig 1960). Na thong has a cognate in the Mangghuer term *nadu*, 'to play or joke', and to Nadun, the Mangghuer annual harvest festival, see Roche (2011) and Stuart and Hu (1993).]

²¹ Each of the *na re* families protects and maintains all three temples throughout the year. During this year, these family members are forbidden to eat food from other households, and also should not eat garlic or onion. They sweep the temple regularly and clean everything inside during Na thong. One family is chosen from Yar sko Clan each year, and another from Yang lji Clan or Mdo 'dug Clan, in alternating years. Each clan family fulfills this role in turn, thus, every family has the chance to be a *na re*.

²² These steamed, square breads vary in size.

²³ [A *lab rtse* is a cairn dedicated to a local territorial deity.]

On the twenty-second day, Sgo dmar villagers perform in Rka gsar Village. On the morning of this day, all the Rka gsar performers and the sedan welcome the Sgo dmar performers. Villagers burn *bsang* when the Sgo dmar performers and sedan reach Rka gsar Village to welcome the villagers and deity.²⁴ Rka gsar and Sgo dmar performers go to Sgo dmar Village to perform again in the afternoon.

The twenty-third day is Sgo dmar Village's main day for Na thong. All able-bodied Rka gsar and Sgo dmar males perform in Sgo dmar throughout the day. At around eight p.m., they return to their own village with their sedans.

The twenty-fourth is another significant day in Rka gsar's Na thong. Many visitors come. The most significant activity is making a large *bsang* with contributions from each village household.

On the fourth day of Na thong, four men carry the sedan on their shoulders to each village household, as mentioned earlier. This visit is important because families regard this as the deity visiting them. When the sedan visits a household, family members burn *bsang* that includes offerings of fruit and bread. Villagers believe that the deity exorcises evil and protects family members.

Figure 15. The *Na thong* performance in Rka gsar Village.



The manifest function of Na thong is to make offering to deities, whom villagers believe protect them, their crops, and their livestock. Sincere belief in the deities means that Na thong is performed carefully, with generous *bsang* offerings that include a sheep made from *rtsam pa*. Na thong also attracts visitors, who help the economy when they make purchases from village shops and temporary stalls set up by villagers. The festival is held during hot summer weather and some performers do not wish to perform. However, they may be fined if they are absent from the performances.

²⁴ Tso shi ri lang, Rka gsar's main mountain deity, has two brothers: Pen hwa ri lang of Sgo dmar Village and A myes Ba rdzong of Gar rtse sdong Village. A myes Ba rdzong is the oldest brother, Tso shi ri lang is the second-eldest, and Pen hwa ri lang is the youngest. Locals consider the welcome offered to Sgo dmar villagers and their deity to be the visit of an elder brother to his younger brother.

Conflicts may occur during Na thong, for example, between rich and poor families. During Na thong, rich families spend much money on various foods and drinks, which they offer their guests, and also buy expensive clothes for their own family members. They also give their children cash. In contrast, poor families cannot buy expensive clothes and food. Their children have almost no money during Na thong. As a result, rich families' children may insult and bully poor family's children.

Na thong also demonstrates aspects of gender inequality. For example, men are allowed to enter the temple and view the deity images, while women cannot, though they may enter the temple courtyard to offer *bsang*. After men finish performing Na thong, they eat excellent food, and enjoy beverages including beer and liquor. In contrast, women cannot enjoy such treats and cannot wear beautiful clothes for a time because they must cook, serve guests, and clean during Na thong. On the whole, women enjoy Na thong less than men.

Lo sar 'New Year'

Villagers visit elder relatives on the first day of Lo sar. On the second day, family members sit together in their home, and enjoy a special meal. They avoid doing any work and just enjoy themselves. On the third day of Lo sar, children who married and moved out of the home return to visit their parents and spend three to five days in their natal home. On the fifth day of Lo sar, a *gos sku* (T) 'large cloth deity image' is displayed on the hillside above the village monastery. From the sixth day on, villagers visit their relatives and friends, and invite them to their homes. From the tenth to fifteenth days, villagers visit Rong bo Monastery and other local monasteries. Weddings are frequently held on the third, thirteenth, and eighth days of Lo sar.

Lu ba go go (D) is unique in the local area.²⁵ It is part of Lo sar preparations held on the eighth day of the twelfth lunar month. On the seventh day of the twelfth lunar month, village women put a basket on their back, go to the Dgu chu River, collect pieces of ice, and bring them home. They need two large pieces and many small pieces of ice. They put the ice in the courtyard where it is not to be touched until the next morning. On the eighth day, villagers get up early. After a man in each household offers *bsang*, women put the two large pieces of ice on either side of the courtyard gate, the most important door of the family compound. Then, they take the many small pieces of ice and put them near the walls, under trees, and in the fields.

After villagers have had breakfast, women cook *go thang* (?) in a big pot (see Figure 17). Several centimeters of water are poured into a pot, the water is boiled, seven or eight scoops of bean flour are added, and the mixture is stirred. The cooked *go thang* is eaten with chili, salt, and garlic. Then, at around eleven a.m., villagers take *go thang* to families who had a death in the previous year. *Go thang* is also given to relatives, especially elders. This activity continues until night. Villagers do not cook at this time but instead eat *go thang* with family members.

Residents from nearby villages believe Lu ba go go is a Han tradition. However, I disagree with this suggestion, because in my understanding, it is only held in Rka gsar Village. Han, Tibetans, and other Monguor in Reb gong County do not practice this custom. Furthermore, Lu ba go go is similar to Tibetan customs. For example, villagers put ice on either side of the courtyard gate in the belief that ice expels evil from the home, as is done in many nearby Tibetan communities.

²⁵ [In addition to being held in Rka gsar, Lu ba go go is also held in Gnyan thog Village, where it is called Lowagaotang (Rdo rje bkra shis, personal communication, November 2014).]

Figure 16. Ice placed by the gate for Lu ba go go.



Figure 17. Go thang.



Zo wi ne ni (?), held on the twenty-fourth day of the twelfth lunar month, is another Rka gsar custom. Women make small baked breads and give them to monks, families that have had a death in the previous year, and to relatives, especially elders. While women prepare to cook, men make a frame (Figure 18) of cypress wood and put it at the stove opening. A small loaf of bread, topped with *bsang*, is placed on the wood framework. Two plates, each containing six breads, are placed on the stove, symbolizing the twelve animals of the zodiac (rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig). Meanwhile, a man makes a large *bsang* offering in the courtyard, and children set off firecrackers. All family members prostrate toward the stove at this time. Family members then gather for a meal. Zo wi ne ni is celebrated for the stove deity and to welcome the New Year. Zo wi ne ni is the name for both the stove deity and this celebration. The stove deity is believed capable of protecting the family from evil.

Figure 18 (left). A wooden construction built before the stove as part of Zo wi ne ni. Figure 19 (right). Twelve breads representing the twelve zodiac animals.



On the thirteenth day of the first lunar month, all villagers go to Cha yas Hill behind the village. Males make a large *bsang* offering as females watch. 'Dzam gling spyi bsang 'Bsang for all the World' is offered to a group of deities known as Dgra lha bcu gsum, the Thirteen Warrior Deities. After offering *bsang*, villagers chant the Skyabs 'gro, Mdo, Gdugs dkar, and Sgrol ma scriptures together. The village's *lha pa* are possessed by the deities Gza' mchog and Ge sar, who advise the villagers about what must be done to ensure peace and prosperity in the coming year. The suggestion is typically that they continue to chant the same scriptures.

Figures 20-22. Offering *bsang* on the thirteenth day of the New Year.

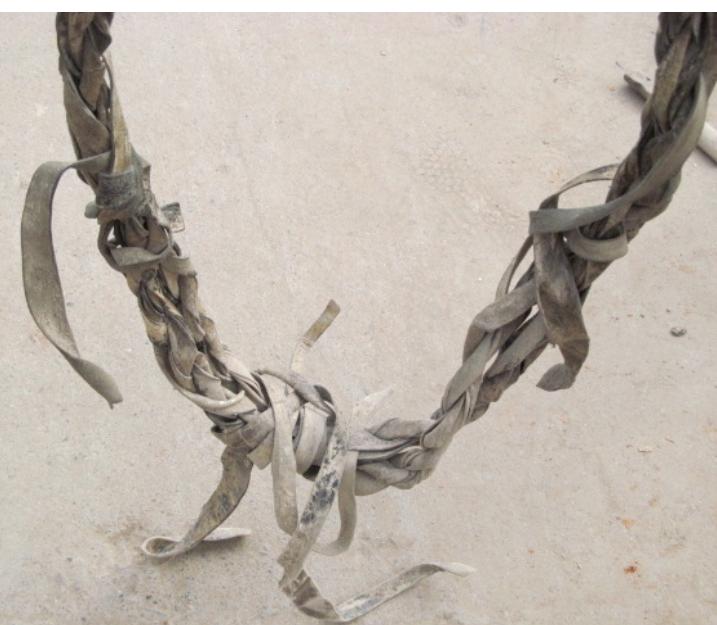


The fifteenth day of Lo sar is the last day of the New Year festivities. In the morning, villagers visit Rong bo Monastery, where they stay all day, visiting *bla ma* in the monastery, especially Shar Bla ma,²⁶ and then return home in the afternoon. Once home, villagers dress in robes and go to Sko tshi

²⁶ Shar Bla ma is considered the highest Dge lugs *bla ma* in Reb gong County, and is the main *bla ma* of Rong bo Monastery, which was established by the first Shar Bla ma. The current incarnation is the eighth Shar Bla ma.

me, the main temple in Rka gsar Village. They gather on the threshing ground in front of the temple compound, where a *sen chugs* (D) 'large swing' has been constructed beforehand by the *phas thi*. The swing is made from five strong pillars and a long yak-hide rope. The frame is made from two pairs of crossed poles, atop which the fifth pillar rests. The long rope hangs from the crossbeam. Villagers sit around the swing, perform circle dances, and sing folk songs.

Figure 23-25. A large swing built in Rka gsar Village.



At dusk, villagers set off firecrackers near the swing. Men swing in turn, doing summersaults, twisting around the rope. Villagers watch carefully and count how many summersaults each man does. Men compete to do the most. After some time, two men from different clans quickly climb up the large swing, crawl on the pillars, break the tree branches binding the two intersecting pillars, and throw the branches towards villagers, who scramble to grab them. The branches are then placed anywhere in the home, and are considered to bring good luck in the coming year. After the swing has been dismantled, villagers go home.

Villagers have various explanations for the swing. Some say that it is just for fun. When my parents and grandparents were children, for example, they had few things to play with. One line of explanation says that village leaders then built a large swing that children could play on. In contrast, others said that the large swing symbolizes auspiciousness, because it is only constructed during Lo sar and thus symbolizes villagers' hopes and brings good fortune in the coming year.²⁷

At around nine-thirty that evening, all families leave their homes, gather in groups of five or six families at crossroads throughout the village, and set small piles of straw on fire at the intersections of roads and paths. Those who are able jump over the fire three times.

Figures 26-27. Jumping over the fire at the end of New Year celebrations.



²⁷ [Photographs taken by Zhuang Xueben in the late 1930s (Zhuang 2009), show similar swings in use in Duluun Lunkuang and Sanchuan.]

Villagers pay attention to the cardinal direction towards which they jump over the fire, as it must be the same direction as that in which they harvested that year. The direction of the harvest is changed immediately prior to the harvest every year. This is determined by a book which is in the local monastery and outlines the annual movements of Lo lha, the Crop Deity. For example, villagers may harvest from east to west one year, and then should jump over the fires in an easterly direction at the conclusion of the next Lo sar. When jumping, they say, "Na tsha go bkal mtshams gcod" (T).²⁸ Next, the women from each family give money to the children, who dance and sing. An adult organizes this for the children. Then, the children leave to play with their friends. Elders eat snacks and fruits while men drink beer and liquor, chat, make jokes, and sing.

After midnight, all elders go to bed. Children gather with other children from their clan. Each group of children chooses an eloquent child to be the leader of the group. The children collect baked bread made many days earlier from each household in the clan. In addition to bread, the household gives the children fruits, candies, and other treats. The previously selected eloquent child then speaks in Monguor, beckoning fortune to the family:

- 1. བྱତ୍ତି'ନ'କ୍ଷା'ଶିକ୍ଷିକ୍ଷି'କ୍ଷଦ'ନ'ବୀ'ଦି'ର'ଶୈ'ରା
- 2. ମଦ୍ଦଶର'ନ'କଣ'ଶ'ରନ୍ଦଶ୍ଵର'ନ'ବୀ'ଦି'ର'ଶୈ'ରା
- 3. ଶୁ'ଗୁ'ର'ନ'କଣ'ଶର'ଶିକ୍ଷି'ଶୁଦ'ନ'ବୀ'ଦି'ର'ଶୈ'ରା
- 4. ସାଙ୍ଗଦର'ନ'କ୍ଷିବ

- 1. *tso hi ha nas sin zi sin nang ha li dir ge 'am*
- 2. *khang sar ha nas tha rang tho sung ha li dir ge 'am*
- 3. *ko kul ha nas mo ri mi sung ha li dir ge 'am*
- 4. *pa yang pa du du rim*

- 1. Your winter house will be full of descendants.
- 2. Your storehouse will be full of cheese and butter.
- 3. Your livestock enclosure will be full of horses.
- 4. Your family will become extremely rich.

The bread is collected and taken to the clan temple. For example, I am from Mgo 'dug Clan. I collected bread, candy, and so on from other households in my clan when I was a child, and then took it to Pin rkya tshi me. What we collected was then distributed evenly among the children. We ate the candy and other food, except for the bread, which I took home. The bread was then kept in the house as a symbol of auspiciousness and good luck until the next year. When the bread was replaced the following year, some families throw the old bread away, while others eat it.

LANDSLIDE

At around seven-thirty p.m., 25 July 2009, a large section of the upper eastern slope of Rta 'gying Mountain behind Rka gsar subsided. Villagers, including my family, were at home at that time preparing supper. We heard a loud noise like an explosion, from outside. My father ran out and saw a

²⁸ "Prevent all illness and evil."

black cloud billowing in the blue sky. He had no time to think, ran inside the house, and brought all of us outside. We encountered other families running through the village lanes. We ran south to a field about 500 meters from the village. We looked back and saw that part of the mountain had collapsed. The black cloud was dust from the mountain. The landslide frightened us all because it was near the monastery and the village. Afraid that there might be another landslide, we lived in government-provided tents for nearly three months. The tents were pitched in fields far from the foot of the mountain, about one kilometer from the monastery.

The landslide killed one monk from Rka gsar Monastery who had been watching television and thus did not hear the landslide and had no time to escape. Villagers gathered on fields near the tents, and chanted scriptures in the hope of avoiding further calamity.

Nowadays, life in Rka gsar Village has returned to normal.

Figure 28. The section of Rta 'gying Mountain that subsided.



REFERENCES

¹ The xylograph is kept at the Zhongguo shehui kexuyuan minzu xue yu renlei xue yanjiusuo tushuguan 'Library of the Research Institute for Ethnology and Anthropology, Chinese Academy of Social Sciences' located on the campus of Minzu University, Beijing. A low quality scan is kept by the China Tibetology Research Center in Beijing.

Blo bzang 'jam pa'i tshul khrims 空行母秘密真言 Wang Khutugtu IV (1846-1906). 1885. *Bstan bcos sgo brgya 'byed pa'i zab zing gser gyi sde mig* 《秘密真言一百门》 [Profound and Secret Golden Key of a Hundred Doors to [Buddhist] Treatises]. Dgon lung Monastery: Unpublished Manuscript.

Blo bzang chos kyi nyi ma 空行母秘密真言 Thu'u bkwan 空行母秘密真言 III (1737-1802). 2000. Bshad sgrub bstan pa'i byung gnas chos sde chen po dgon lung byams pa gling gi dkar chag dpyod ldan yid dbang 'gugs pa'i pho nya 空行母秘密真言月藏僧录 唐东杰布与格桑巴·扎西德勒的生平传记 [The Monastic Chronicle of Gönlung Monastery] in *Gsung 'bum* 空行母秘密真言 [Collected Works]. Vol 2. Lhasa: Zhol par khang gsar pa 藏文新印务 [Zhol New Printery], 647-788.

Blo bzang snyan grags 空行母秘密真言. 2000. *Gnyan thog byams pa gling gi lo rgyus* 空行母秘密真言 [History of Gnyan thog Monastery]. Zi ling 编著: Mtsho sgnon zi ling par khang 藏文新印务 [Mtsho sgnon, Zi ling Publishers].

Bod ljongs spyi tshogs tshan rig khang chos lugs zhib 'jug tshan pa'i 'bras spungs dgon dkar chag rtsom srig tshogs chung 空行母秘密真言大藏经编辑部 [Bras spungs Monastery Catalog Editorial Team of the Religious Studies Department of the Tibet Academy of Social Sciences] (ed). 2009. 'Bras spungs dgon gyi dkar chag 空行母秘密真言大藏经 [Catalog of Drepung Monastery]. Beijing 北京: Zhongguo Zangxue chubanshe 中国藏学出版社 [China Tibetology Press].

Borjigin, Burensain. 2004. The Complex Structure of Ethnic Conflict in the Frontier: Through the Debates around the 'Jindandao Incident' in 1891. *Inner Asia* 6(1):41-60.

Brown, Melissa. 2002. Local Government Agency: Manipulating Tujia Identity. *Modern China* 28(3):362-395.

Bstan pa bstan 'dzin 空行母秘密真言 (ed). 2003. *Chos sde chen po dpal ldan 'bras spungs sgo mang grwa tshang gi chos 'byung dung g.yas su 'khyil ba'i sgra dbyangs* 空行母秘密真言大藏经·空行母秘密真言大藏经 [History of the Dharmma at Sgo mang College of 'Bras spungs Monastery, the Rightward-Turning Sound]. Vol 1. Karnataka, India: Dpal ldan 'bras spungs bkra shis sgo mang dpe mdzod khang 空行母秘密真言大藏经·空行母秘密真言大藏经 [Library of Dpal ldan bkra shis sgo mang].

Buffetrille, Katia. 2008. Some Remarks on Mediums: The Case of the Lha pa of the Musical Festival (glu rol) of Sog ru (A mdo). *Mongolo-Tibetico Pragensia* 8:13-66.

Bulag, Uradyn E and Hildegard Diemberger. 2007. Towards Critical Studies of the Mongolian-Tibetan Interface in Uradyn E Bulag and Hildegard Diemberger (eds). *The Mongolia-Tibet Interface: Opening New Research Terrains in Inner Asia: PIATS 2003: Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies, Oxford, 2003*, Vol 10/9. Boston: Brill, 1-18.

Cabezón, José Ignacio. 1994. *Buddhism and Language: A Study of Indo-Tibetan Scholasticism*. Albany: State University of New York Press.

—. 1997. The Regulations of a Monastery in Donald S Lopez (ed) *Religions of Tibet in Practice*. Princeton: Princeton University Press, 335-354.

— (ed). 1998. *Scholasticism: Cross-Cultural and Comparative Perspectives*. Albany: State University of New York Press.

Cantwell, Catherine Mary. 1989. *An Ethnographic Account of the Religious Practice in a Tibetan Buddhist Refugee Monastery in Northern India*. PhD diss, Canterbury: University of Kent.

Cassinelli, Charles and Robert Ekvall. 1969. *A Tibetan Principality: The Political System of Sa sKya*. Ithaca: Cornell University Press.

Cech, Krystyna. 1988. A Bonpo bca' yig: the Rules of sMan-ri Monastery in Helga Uebach and Jampa L Panglung (eds) *Tibetan Studies: Proceedings of the 4th Seminar of the International Association for Tibetan Studies*. Munich: Kommission Für Zentralasiatische Studien, 69-85.

Charleux, Isabelle. 2003. Buddhist Monasteries in Southern Mongolia in Pierre Pichard and François Lagirarde (eds) *The Buddhist Monastery: A Cross-cultural Survey*. Paris: École française d'extrême-orient, 351-390.

—. 2006. *Temples et monastères de Mongolie-Intérieure*. Paris: Éditions du Comité des travaux historiques et scientifiques: Institut national d'histoire de l'art.

—. 2012. Personal communication, Re: Inner Mongolian places.

Chung Young Yang. 1979. *The Art of Oriental Embroidery: History, Aesthetics, and Techniques*. London: Bell & Hyman Limited.

Conze, Edward. 1954. *Abhisamayālankāra*. Roma: Istituto italiano per il Medio ed Estremo Oriente.

Crossley, Pamela Kyle. 1999. *A Translucent Mirror: History and Identity in Qing Imperial Ideology*. Berkeley and Los Angeles: University of California Press.

Cuī Yǒnghóng 崔永红, Zhāng Dézū 张得祖, and Dū Chángshùn 杜常顺 (eds). 1999. *Qīnghǎi tōngshǐ 青海通史 [Comprehensive History of Qinghai]*. Xīníng 西宁: Qīnghǎi rénmín chūbǎnshè 青海人民出版社 [Qinghai People's Press].

David, Armand CM. 1867. *Journal d'un voyage en Mongolie [Diary of a Journey to Mongolia]*. Paris: sn.

David-Neel, Alexandra and Lama Yongden. 1934. *The Superhuman Life of King Gesar of Ling*. New York: Claude Kendall.

de Deken, Constant. 1952. *A travers l'Asie [Across Asia]*. Antwerp: Clement Thibaut.

de Rochechouart, Comte. 1878. *Pékin et l'intérieur de la Chine [Peking and China's Inland]*. Paris: Plon et Cie.

Deal, David, Laura Hostetler, and Charles F McKhann. 2006. *The Art of Ethnography: A Chinese 'Miao Album'*. Seattle: University of Washington Press.

Dede, Keith. 2003. The Chinese Language in Qinghai. *Studia Orientalia* 95:321-346.

Demick, Barbara. Chinese are up to Speed With Life in the Fast Lane. *Los Angeles Times* <http://articles.latimes.com/2012/jan/02/world/la-fg-china-luxury-20120103>, accessed 28 January 2015.

Dharmatāla, Damchö Gyatsho. 1987. *Rosary of White Lotuses: Being the Clear Account of How the Precious Teaching of Buddha Appeared and Spread in the Great Hor Country*. Wiesbaden: Otto Harrassowitz.

Dkon mchog bstan pa rab rgyas བསྟན རྒྱା ཆ དକୋ ག མྔ ཁྱ ཉ ཁྱ ཉ ཉ ཉ. 1982. *Mdo smad chos byung མ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ* / deb ther rgya mtsho བ ཉ ཉ ཉ ཉ ཉ [Ocean Annals]. Lan kru'u བ ཉ ཉ ཉ: Kan su'u mi dmangs dpe skrun khang བ ཉ ཉ ཉ ཉ ཉ ཉ ཉ ཉ [Kan su'u People's Press].

Dpal ldan bkra shis and Kevin Stuart. 1998. Perilous Novelties: The A-mdo Tibetan Klu rol Festival in Gling-rgyal Village. *Anthropos* 93:31-53.

Dreyfus, Georges. 2003. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley: University of California Press.

—. 2010. *Drepung: An Introduction* <http://www.thlib.org/places/monasteries/drepung/intro.php#!essay=/dreyfus/drepung/intro/>, accessed 28 January 2015.

Dung dkar blo bzang 'phrin las (1927-1997). 2002. *Dung dkar tshig mdzod chen mo* བ ཉ ཉ ཉ ཉ ཉ ཉ ཉ [Great Dung dkar Dictionary]. Pe cin བ ཉ ཉ: Krung go'i bod rig pa dpe skrun khang བ ཉ ཉ ཉ ཉ ཉ ཉ [China's Tibet Press].

Duo Zang 朵藏 and Pu Wencheng 蒲文成 (eds). 1990. *Youningsi zhi (sanzhong)* 佑宁寺志 (三种) [Three Histories of Youning Monastery]. Xining 西宁: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

Dwyer, Arienne. 1992. Altaic Elements in the Linxia Dialect: Contact-induced Change on the Yellow River Plateau. *Journal of Chinese Linguistics* 20:160-179.

Ellingson, Ter. 1990. Tibetan Monastic Constitutions: The Bca' yig in Lawrence Epstein and Richard F Sherburne (eds) *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie. Studies in Asian Thought and Religion* vol 12. Lewiston, New York: Edwin Mellen Press, 205-229.

Epstein, Lawrence and Peng Wenbin. 1998. Ritual, Ethnicity, and Generational Identity in Melvyn Goldstein and Matthew Kapstein (eds) *Buddhism in Contemporary Tibet: Religious Revival and Cultural Identity*. Berkeley: University of California Press, 139-150.

Faehndrich, Bergel Maria. 2007: *Sketch Grammar of the Karlong Variety of Mongghul, and Dialectal Survey of Mongghul*. PhD diss, Honolulu: University of Hawai'i.

Feng Lide and Kevin Stuart. 1992. Interethnic Contact on the Inner Asian Frontier: The Gangou People of Minhe County, Qinghai. *Sino-Platonic Papers* 33.

Fischer, Andrew Martin. 2014. *The Disempowered Development of Tibet in China: A Study in the Economics of Marginalization*. New York: Lexington Books.

Fried, Mary Heather Y. 2010a. *Dressing up, Dressing down: Ethnic Identity among the Tongren Tu of Northwest China*. PhD diss, Buffalo, NY: University at Buffalo SUNY.

Fried, Robert. 2010b. *A Grammar of Bao'an Tu, a Mongolic Language of Northwest China*. PhD diss, Buffalo, NY: University at Buffalo SUNY.

Fu Heng 傅恒 (ed). 1790 [2007]. *Huang Qing zhigong tu* 皇清職貢圖 [*Qing Imperial Illustrations of Tributaries*] in The Complete Works of the Four Storehouses (Digital Wenyuan Edition).

Garrett, Valery M. 1997. *A Collector's Guide to Chinese Dress Accessories*. Singapore: Times Editions.

Goodman, David. 2008. Exile as Nationality: The Salar of Northwest China. *Critical Studies* 30(1):57-79.

Gorski, Philip S. 2005. The Return of the Repressed: Religion and the Political Unconscious of Historical Sociology in Julia Adams, Elisabeth S Clemens, and Ann Shola Orloff (eds) *Remaking Modernity: Politics, History, and Sociology*. Durham: Duke University Press, 161-189.

Grootaers, William. 1952. The Hagiography of the Chinese God Chenwu. (The Transmission of Rural Traditions in Chahar). *Folklore Studies* 11(2):139-181.

Gruschke, Andreas. 2001. *The Cultural Monuments of Tibet's Outer Provinces. A mdo. Volume 1. The Qinghai Part of A mdo*. Bangkok: White Lotus Press.

Hahn, Reinhard. 1988. Notes on the Origin and Development of the Salar Language. *Acta Orientalia Academiae Scientiarum Hung.* XLII(2-3):235-275.

HTZX – Huzhu Tuzu zizhi xian zhi bianzuan weiyuanhui 互助土族自治县志编纂委员会 (Editorial Committee). 1993. *Huzhu tuzu zizhixian xianzhi* 互助土族自治县县志 [*Huzhu Mongghul Autonomous County Annals*]. Xining 西宁: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

Hu Jun and Kevin Stuart. 1992a. The Guanting Tu (Monguor) Wedding Ceremonies and Songs. *Anthropos* 87:109-132.

—. 1992b: Illness among the Minhe Tu, Qinghai Province: Prevention and Etiology. *Mongolian Studies* 15:111-135.

Hu, Alex. 2010. An Overview of the History and Culture of the Xianbei ('Monguor'/'Tu'). *Asian Ethnicity* 11(1):95-164.

Huc, Régis Evariste. 1925. *Souvenirs d'un voyage dans la Tartarie, le Thibet et la Chine pendant les années 1844, 1845, 1846* [Memories of a Journey Through Tartary, Tibet, and China in the Years 1844, 1845, 1846] New edition, annotated and illustrated by Planchet, Jean-Marie, CM 2 vol, Peking: Imprimerie des Lazaristes.

Hugon, Pascale. 2008. Arguments by Parallels in the Epistemological Works of Phya pa Chos kyi seng ge. *Argumentation* 22(1):93-114.

Jackson, Bewerley. 1997/2000. *Splendid Slippers: A Thousand Years of an Erotic Tradition*. California: Ten Speed Press.

Janhunen, Juha. 2003. Shringol and Shiringolic. *Studia Etymologica Cracoviensis* 8:83-89.

__. 2006: The Monguor: The Emerging Diversity of a Vanishing People in Louis Schram (Kevin Stuart, ed). *The Monguors of the Kansu Tibetan Frontier [1954, 1957, 1961] Part I: Their Origin, History and Social Organization; Part II: Their Religious Life; Part III: Records of the Monguor Clans: History of the Monguors in Huanchung and the Chronicles of the Lu Family.* Xining City: Plateau Publications, 26-29.

__, Ha Mingzong, and Tshe dpag rnam rgyal. 2007. On the Language of the Shaowa Tuzu in the Context of the Ethnic Taxonomy of A mdo Qinghai. *Central Asiatic Journal* 5(2):177-195.

__, Marja Peltomaa, Erika Sandman, and Xiawu Dongzhou. 2008. *Wutun*. Leiden: Lincom Europa.

Jansen, Berthe. 2014. The Monastic Guidelines (bca' yig) by Sidkeong Tulkus: Monasteries, Sex and Reform in Sikkim. *Journal of the Royal Asiatic Society* 24(4):597–622.

Jiangsu Handicraft Art Society. 1986. *Treasures of Suzhou Embroidery*. Beijing: Foreign Languages Press.

Jun Jing. 1998. *The Temple of Memories: History, Power and Morality in a Chinese Village*. Stanford: Stanford University Press.

Karmay Samten. 1993. The Theoretical Basis of the Tibetan Epic, with Reference to a 'Chronological Order' of the Various Episodes of the Gesar Epic. *Bulletin of the School of Oriental and African Studies, University of London* 56(2):234-246.

__. 1995. The Social Organization of Ling and the Term 'phu-nu' in the Gesar Epic. *Bulletin of the School of Oriental and African Studies* 58(2):303-313.

Kim, Stephen. 2003. Santa in Juha Janhunen (ed) *The Mongolic Languages*. London and New York: Routledge, 346-363.

Klaproth, M. 1829. Description du Tibet, traduite du chinois en russe par le Père Hyacinthe, et due russe en français par M. ***, revue sur l'original chinois, et accompagnée de notes. [Description of Tibet. Translated from Chinese into Russian by Father Hyacinthe, and from Russian into French by Mr. ***: Review of the Original Chinese and Accompanying Notes by Mr. Klaproth]. *Nouveau Journal Asiatique*. 4:81-158.

Lattimore, Owen. 1962. *Studies in Frontier History*. London: Oxford University Press.

__. 1969. *The Mongols of Manchuria: Their Tribal Divisions, Geographical Distribution, Historical Relations with Manchus and Chinese, and Present Political Problems*. New York: Howard Fertig.

__. 2006. Introduction in Louis Schram (Kevin Stuart, ed). *The Monguors of the Kansu Tibetan Frontier [1954, 1957, 1961] Part I: Their Origin, History and Social Organization; Part II: Their Religious Life; Part III: Records of the Monguor Clans: History of the Monguors in Huanchung and the Chronicles of the Lu Family*. Xining City: Plateau Publications, 86-108.

__ and Fujiko Isono. 1982. *The Diluv Khutagt: Memoirs and Autobiography of a Mongol Buddhist: Reincarnation in Religion and Revolution*. Wiesbaden: Otto Harrassowitz.

Legerton, Colin and Jacob Rawson. 2009. *Invisible China: A Journey Through Ethnic Borderlands*. Chicago: Review Press.

Lempert, Michael. 2012. *Discipline and Debate: The Language of Violence in a Tibetan Buddhist Monastery*. Berkeley: University of California Press.

Lessing, Ferdinand (ed) and Mattai Haltod, John Gombojab Hangin, and Serge Kassatkin (compilers). 1960. *Mongolian-English Dictionary*. Berkeley and London: University of California Press.

Li Keyu 李克郁 (ed). 1988. *Mongghul Qidar Merlong; Tu han ci dian* 土汉词典 [*Mongghul-Chinese Dictionary*]. Xining 西宁: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

— and Li Meiling 李美玲. 2005. *Hehuang menggu'er ren* 河湟蒙古尔人 [*Hehuang Monguor*]. Xining 西宁: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

Li Lianrong. 2001. History and the Tibetan Epic Gesar. *Oral Tradition* 16(2):317-342.

Li Xuewei and Kevin Stuart. 1990. The Xunhua Sala. *Asian Folklore Studies* 49:39-52.

—. 1991. Population and Culture of the Mongols, Tu, Baoan, Dongxiang, and Yugu in Gansu. *Mongolian Studies* 12:71-93.

Limusishiden. 2000. *Mongghulla Sman Wuile Surighuaguni* [Teaching Basic Health Education in Mongghul]. Xining 西宁: Qinghai qixiangju qingnian yinshuachang 青海气象局青年印刷厂 [Qinghai Meteorological Bureau Youth Press]. <https://archive.org/details/TeachingBasicHealthKnowledgeInHuzhuMongghulu>, accessed 28 January 2015.

—. 1994. China's Monguor Minority: Ethnography and Folktales. *Sino-Platonic Papers* 59.

—. 2010. *Mongghulni Jilaguni Da Adal* [Mongghul Memories and Lives]. *Asian Highlands Perspectives* 8.

— and Jugui (Lu Wanfang) (Kevin Stuart, Gerald Roche, and Ramona Johnson, eds; Shda, illustrator). 2010. Ghalmadi Sgil Da Alog Xosuu: Ghuisangni Durina Rogshdigu Mongghulni Adal [Passions and Colored Sleeves: Mongghul Lives in Eastern Tibet]. *Asian Highlands Perspectives* 7.

— and Kevin Stuart. 1994. Caring for all the World: the Huzhu Mongour (Tu) Pram in Edward Kaplan and Donald Whisenhunt (eds) *Opuscula Altaica: Essays in Honor of Henry Schwarz*. Bellingham: Western Washington University Press, 408-426.

— and Kevin Stuart (eds). 1998. *Huzhu Mongghul Folklore: Texts and Translations*. München: Lincom Europa.

— and Keith Dede. 2012. The Mongghul Experience: Consequences of Language Policy Shortcomings. *International Journal of the Sociology of Language* 215:101-124.

Liu Shengqi (translated by Qin Li). nd. The Education System of Three Major Monasteries in Lhasa *China Tibetology* 8. http://en.tibet.cn/culture/tibetology/200801/t20080117_355805.htm, accessed 28 January 2015.

Lobsang Yongdan. 2012. Personal communication, Re: Hor Bka' bcu pa Ngag dbang 'phrin las lhun grub.

Ngag dbang mkhyen rab rgya mtsho དྣ བං མක རྒ ཡ མ ན ཕ ཉ ཎ ཉ Wang V (1906-1963). nd [1932]. *Chos sde chen po dgon lung byams pa gling gi gdan rabs rten dang brten par bcas pa'i dkar chag ched du brjod pa gdangs snyan chos kyi gaNDi* ཁ ཏ ང ཁ ཏ ཏ ཏ ཏ ཏ ཏ ཏ [The Chronicle of the Abbatial Succession of the Great Monastery, Gönlung Jampa Ling, its Abodes and its Residents: The Pleasant Melody of the Sounding Board of the Dharma]. Dgon lung Monastery: Unpublished Manuscript.

Nietupski, Paul. 2009. The 'Reverend Chinese' (Gyanakapa tsang) in Matthew Kapstein (eds) *Buddhism Between Tibet and China*. Somerville, MA: Wisdom Publications, 181-214.

__. 2011. *Labrang Monastery: A Tibetan Buddhist Community on the Inner Asian Borderlands, 1709-1958*. Lanham, MD: Lexington Books.

Nornang, Nawang L. 1990. Monastic Organization and Economy at Dwags-po bshad-grub-gling in Lawrence Epstein and Richard F Sherburne (eds) *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie. Studies in Asian Thought and Religion, Vol 12*. Lewiston, New York: Edwin Mellen Press, 249-268.

Poppe, Nicolas. 1953. Remarks on the Salar Language. *Harvard Journal of Asiatic Studies*. 16(3/4):438-477.

Poston, Dudley L and Qian Xiong. 2014. Are China's Minority Nationalities Still on the Margins? in Isabelle Attané and Baochang Gu (eds) *Analyzing China's Population: Social Change in a New Demographic Era*. New York: Springer, 113-138.

Potanin, Grigorij. 1893. Тангутско-тибетская окраина Китая и Центральная Монголія. Путешествие Г. Н. Потанина, 1884-1886 [The Tangut-Tibetan Borderlands of China and Central Mongolia, The Expedition of GN Potanin, 1884-1886]. Saint Petersburg: Издание Императорского Географического Общества [Imperial Russian Geographic Society].

Prjevalski, Nikolai (translation by G Du Laurens). 1880. *Mongolie et pays des Tangoutes [Mongolia and the Land of the Tanguts]*. Paris: Hachette.

Prunner, Gernot. 1983. *Kunsthandwerk aus Guizhou (China) [Arts and Crafts of Guizhou (China)]*. Reinbek: Ferdinand Bahruth.

Qi Huimin 1997. Huzhu Monguor Wedding Songs: Musical Characteristics. *Chinese Music Parts I* [20(1):6-17], II [20(2):32-37], III [20(3):43-52], and IV [20(4):68-71].

__, Limusishiden, and Kevin Stuart. 1998. Huzhu Monguor Wedding Songs: Musical Characteristics. Part V. *Chinese Music* 21(1):10-13.

__ 祁慧民. 2007. 论互助土族民歌中的"风搅雪"结构 Lun huzhu tu zu min ge zhong de feng jiao xue jie gou [Framework of Huzhu Tu Folk Songs]. *Zhong guo yin yue xue (jikan)* 中国音乐学(季刊). [China Musicology] 4:66-76.

__, Zhu Yongzhong, and Kevin Stuart. 1999. Minhe Mangghuer Wedding Songs, Musical Characteristics. *Asian Folklore Studies* 58:77-120.

Qinghai sheng bianji zu 青海省编辑组 (Editorial Group). 1985. *Qinghai Tuzu shehui lishi diaocha* 青海土族社会历史调查 [*An Investigation of the Social History of the Tu Ethnicity of Qinghai*]. Xining 西寧: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

Qinghai sheng zhi bianzuan weiyuanhui 青海省志編纂委員會. 1987. *Qinghai lishi jiayao* 青海歷史紀要 [*Summary of the History of Qinghai*]. Xining 西寧: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

QYW – *Qinghai yiyo weishengzhi* 青海医药卫生志 [*Qinghai Medical Health Record*]. 1990. Xining 西宁: Qinghai xinhua yinshuachang 青海新华印刷厂 [Qinghai Xinhua Press].

Rdo rje rgyal རྡོ རྗྟལ. 2011. *Reb gong gnas skor deb ther* དେବ ཁୂର୍ତ୍ତି ཁୂର୍ତ୍ତି ཁୂର୍ତ୍ତି. Zi ling ཛୀ ཤିଙ୍ଗ; Mtsho sngon mi rigs dpe skrun khang མୋ མୋ མୋ མୋ མୋ [Mtsho sngon Nationalities Press].

Roche, Gerald. 2011. *Nadun: Ritual and the Dynamics of Diversity in Northwest China's Hehuang Region*. PhD diss, Brisbane: Griffith University.

_____, Ban+de mkhar, Bkra shis bzang po, G.yu lha, Snnyid dkar skyid, Tshe ring rnam gyal, Zla ba sgrol ma, and Charles Kevin Stuart. 2010. Participatory Culture Documentation on the Tibetan Plateau. *Language Description and Documentation* 8:147-165.

_____, and Leags mo tshe ring. 2013. Notes on the Maintenance of Diversity in Amdo: Language Use in Gnyan thog Village Annual Rituals. *Studia Orientalia* 113:165-179.

Rockhill, William. *The Land of the Lamas*. New York: The Century Co.

Roerich, Nicholas. 1942. The Epic of King Kesar of Ling. *Journal of the Royal Asiatic Society of Bengal* VIII:277-313.

Ronis, Jann. 2009. *Celibacy, Revelations, and Reincarnated Lamas: Contestation and Synthesis in the Growth of Monasticism at Katok Monastery from the 17th through 19th Centuries*. Virginia: University of Virginia.

Samuel, Geoffrey. 1991. Music and Shamanic Epic in the Gesar Epic in J Kassler (ed) *Metaphor: A Musical Dimension*. Sydney: Currency Press, 89-108.

_____. 1993. *Civilised Shamans: Buddhism in Tibetan Societies*. Washington: Smithsonian.

_____. 2005. *Tantric Revisionings: New Understandings of Tibetan Buddhism and Indian Religion*. Delhi: Motilal BanarsiDass Publishers.

Sangs rgyas rgya mtsho, Sde srid བ୍ଲୁ ས୍ତି བ୍ଲୁ ས୍ତି བ୍ଲୁ ས୍ତି (Rdo rje rgyal po རྡ୍ རྗྟ རྡ୍ ed). 1998. *Dga' ldan chos 'byung baiDurya ser po* ད୍ଗା དନ ཕୋ ད୍ଗା དନ ཕୋ [Yellow Beryl History of the Ganden School]. Pe cin ལେ སେ ཚେ ལେ ཚେ; Krung go'i bod kyi shes rig dpe skrun khang བୁଦ୍ଧ རୀ རୀ རୀ རୀ རୀ [China Tibet Studies Press].

Schram, Louis (Kevin Stuart, ed). 2006[1954, 1957, 1961]. *The Monguors of the Kansu-Tibetan Frontier Part I: Their Origin, History and Social Organization; Part II: Their Religious Life; Part III: Records of the Monguor Clans: History of the Monguors in Huanchung and the Chronicles of the Lu Family* [with introductions by Juha Janhunen, Paul Neitpupski, Gray Tuttle, Keith Slater, Jeroom Heyndrickx, and Limusishiden and Kevin Stuart]. Xining City: Plateau Publications.

Snying bo rgyal and Solomon Rino. 2009. Deity Men: Rebgong Tibetan Trance Mediums in Transition. *Asian Highlands Perspectives* 3.

Steenackers, Jean-Baptiste. 1891/1896. *Missions en Chine et au Congo [Missions to China and the Congo]*, 451-452.²

Stuart, Kevin, Banmadorji, and Huangchojia. 1995. Mountain Gods and Trance Mediums: A Qinghai Tibetan Summer Festival. *Asian Folklore Studies* 54(2):219-237.

— and Hu Jun. 1992. Death and Funerals Among the Minhe Tu (Monguor). *Asian Folklore Studies* 51(2):67-87.

— and Hu Jun. 1993. That All May Prosper: The Monguor (Tu) Nadun of the Guanting/ Sanchuan Region, Qinghai, China. *Anthropos* 88:15-27.

— and Limusishiden (eds). 1994. China's Monguor Minority: Ethnography and Folktales. *Sino-Platonic Papers* 59.

Sullivan, Brenton. 2013. *The Mother of All Monasteries: Gönlung Jampa Ling and the Rise of Mega Monasteries in Northeastern Tibet*. PhD diss, Charlottesville: University of Virginia.

Tarab Tulku. 2000. *A Brief History of Tibetan Degrees in Buddhist Philosophy*. Copenhagen: Nordic Institute of Asian Studies.

Thomas, A, 1925. *Histoire de la Mission de Pékin depuis l'arrivée des Lazaristes jusqu'à la révolte des Boxeurs [A History of the Peking Mission from the Arrival of the Lazarists to the Boxer Rebellion]*, 2 vol, Paris: private edition.

Thub bstan lung rtogs rnam rgyal 'phrin las, Skyabs rje Gling Rin po che རྩོ་ནང་ཨོ་ཞུང་རྒྱལ་འཕྲି བྱାଙ୍ମା རྩୋ རྔୱୁ རྔୱେ རྔୱେ རྔୱେ (Losang Norbu Tsonawa, translator). 1983. The Autobiography of Kyabje Ling Rinpoche, 1903-1983 *The Tibet Journal* 8(3):45-61.

Tuttle, Gray. 2010. Local History in A mdo: The Tsong kha Range (ri rgyud). *Asian Highlands Perspectives* 6:23-97.

—. 2011. An Introduction to Repgong <http://places.thlib.org/features/15436/descriptions/82>, accessed 28 January 2015.

—. *Mongolica*. Unpublished manuscript.

van Hecken, Joseph. 1931. Les Missions de Mongolie [The Mongolia Missions]. *Xavériana* 8(96):17-18.

van Hecken, Joseph, CICM. 1949 *Les Missions chez les Mongols aux temps modernes [Missions Among the Mongolians in Modern Times]*. Peking: Imprimerie des Lazaristes.

van Oss, Martin. CICM. 1947. De reis van Huc en Gabet naar Lhassa en de bekering der Mongolen [The Trip of Huc and Gabet to Lhasa and the Conversion of Mongolians]. *Het Missiewerk [The Mission Work]* 26(2):61-78.

van Schendel, Willem. 2002: Geographies of Knowing, Geographies of Ignorance: Jumping Scale in Southeast Asia. *Environment and Planning D: Society and Space* 20:647-668.

² The title is actually a journal name and the original French article gives both 1891 and 1896 for years.

Wallace, Zara. 1991. *Gesar! The Wondrous Adventures of King Gesar*. Berkley, California: Dharma Publishing.

Wang Guoming (Li Xianting, translator). 2010. The Tuzu Gesar Epic: Performance and Singers. *Oral Tradition* 25:2 <http://journal.oraltradition.org/issues/25ii/guoming>, accessed 28 January 2015.

Wang Xiangyun. 2000. The Qing Court's Tibet Connection: Lcang skyā Rol pa'i rdo rje and the Qianlong Emperor. *Harvard Journal of Asiatic Studies*. 60.1:125-163.

Wang Xianzheng and Kevin Stuart. 1995a. 'Blue Skies and Emoluments': Minhe Monguor Men Sing I. *Chinese Music* 18(1):13-18.

_____. 1995b. 'Blue Skies and Emoluments': Minhe Monguor Men Sing II. *Chinese Music* 18(2):28-33.

_____, Zhu Yongzhong, and Kevin Stuart. 'The Brightness of the World': Minhe Monguor Women Sing. *Mongolian Studies*. 18:65-83.

Wang Yarong. 1987: *Chinese Folk Embroidery*. Hong Kong: The Commercial Press, Ltd.

Webb, Mary. 2006. *Embroidery Stitches*. London: Oceana Books.

Weber, Max. 1993. *The Sociology of Religion*. Boston: Beacon Press.

Weiner, Benno Ryan. 2012. *The Chinese Revolution on the Tibetan Frontier: State Building, National Integration, and Socialist Transformation, Zeku (Tsékhok) County, 1953-1958*. PhD diss, New York: Columbia University.

Wu Hugjiltu. 2003. Bonan in J Janhunen (ed) *The Mongolic Languages*. London and New York: Routledge, 325-346.

Xing Quancheng (translated by Chen Qiang and CK Stuart). 1998. A Northern Tibetan Summer Festival. *Central Asian Journal* 42(2):291-306.

Yan Zhangde 严正德 and Wang Yiwy 王毅武 (eds). 1994. *Qinghai baike dacidian* 青海百科大辞典 [*Qinghai Encyclopedic Dictionary*]. Beijing 北京: Zhongguo caizheng jingji chubanshe 中国财政经济出版社 [China Financial and Economic Press].

Yang Enghong. 2001. On the Study of the Narrative Structure of Tibetan Epic: A Record of King Gesar. *Oral Tradition* 16(2):294-316.

Yang Yingju 楊應琚 (1697-1767). 1988. *Xining fu xin zhi* 西寧府新志 [*New Gazetteer of Xining Prefecture*]. Xining 西宁: Qinghai renmin chubanshe 青海人民出版社 [Qinghai People's Press].

Yangdon Dhondup. 2011. Reb kong: Religion, History and Identity of a Sino-Tibetan Borderland Town. *Revue d'Etudes Tibétaines* 20:33-59.

Yi, Jongbok. 2012. Personal communication, RE: Dissertation_Ch 02_19th Century Debate Curriculum_2011-12-21.docx.

_____. 2013. *Monastic Pedagogy on Emptiness in the Geluk Sect of Tibetan Buddhism: Intellectual History and Analysis of Topics Concerning Ignorance According to Svatatantrika-Madhyamika in Monastic Textbooks by Jamyang Shaypa*. PhD diss, Charlottesville: University of Virginia.

Zhang Yisun 张怡荪 (ed). 2008. *Bod rgya tshig mdzod chen mo* 藏文大辭典 [The Great Chinese-Tibetan Dictionary]. Beijing 北京: Minzu chubanshe 民族出版社 [Nationalities Press].

Zhiguanba•Gongquehudanbaraoji 智观巴•贡却乎丹巴绕吉. 1989. Anduo zhengjiao shi 安多政教史 [mdo smad chos 'byung / deb ther rgya mtsho = Ocean Annals] (Political and Religious History of Amdo). Lanzhou 兰州: Gansu minzu chubanshe 甘肃民族出版社 [Gansu Nationalities Press].

Zhongguo renmin zhengzhi xieshang huiyi Tianzhu Zangzu zizhi xian weiyuanhui 中国人们政治协商会议天祝藏族自治县委员会 [Tianzhu Tibetan Autonomous County Committee of the Chinese People's Political Consultative Committee], and Kong Lingming 孔令明 (eds). 2000. *Tianzhu Zangchuan fojiao siyuan gaikuang* 天祝藏传佛教概况 [*Overview of the Tibetan Buddhist Monasteries of Tianzhu*]. Tianzhu 天祝: Tianzhu Zangzu zizhi xian minzu yinshuachang 天祝藏族自治县民族印刷厂 [Tianzhu Tibetan Autonomous County Nationalities Press].

Zhuang Xueben 庄学本 (Li Mei 李媚, Wang Huangsheng 王璜生, and Zhuang Wenjun 庄文骏 [eds]). 2009. *Zhuang xueben quan ji* 庄学本全集 [The Complete Works of Zhuang Xueben]. Beijing 北京: Zhonghua Shuju 中华书局 [Zhonghua Book Company].

Zuo Hanzhong 左汉中. 1994. *Minjian cixiu tiaohua. Hunan minjian meishu quanji* 湖南民间美术全集 [*Popular Cross-Stitch Embroidery. Hunan Folk Art Collection*]. Changsha 长沙: Hunan meishu chubanshe 湖南美术出版社 [Hunan Art Book Press].

SELECTED NON-ENGLISH TERMS

'a ཡ	Ba bOng chos rje འབྱຸງ ດົຈ ຮ່ອຈ
'Bras spungs ས୍ପྸୁଙ୍ଗ	Ba bzang ດ'ນະ
'Bras spungs Sgo mang ས୍ପྸୁଙ୍ଗ ສ୍ଗୋ ມାଙ୍ଗ	Ba rdzong ri lang ດ'ຣ୍ଡ଼ଙ୍ଗ ຮି ລାଂ
'Bri ས୍ରି	Ba yan rdzong ດ'යାନ ດ'ଡ଼଼ଙ୍ଗ
'cham ཇକ ຂ	Badaoshan 八达山
'don chos spyod ཉତ୍ତର ດଷଧ	bagua 八卦
'dul ba'i bkod gzhung rgyas pa དୁଲ ବା'ଇ ବକ୍ ଗ୍ରୁଂ ରଗ୍ୟା ପା	baihu 百户
'Dul ba'i mdo tsa ba དୁଲ ବା'ଇ ମ୍ଦୋ ତ୍ସା ବା	Baima Si 白马寺
'Dzam gling spyi bsang ད୍ୱାମ ଗଲିଙ୍ଗ ସ୍ପ୍ଯାଇ ବସାଂ	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod ད୍ୱାମ ଗ୍ର୍ଵା ଗଂଙ୍ଗ ନାସ ବଜ୍ହେଦ ଶ୍ରୋ ଯୋଦ	Ban de rgyal ດକ୍ଦି ສ୍ରତ୍ୱା
'e ren དେ ରେନ	Ban Guo 班果
'Gag rdo rtags ཁ୍ରାଗ ର୍ଦୋ ର୍ତ୍ତାଙ୍କ	Bang rgya ດଙ୍କ
'gro ཅର୍ଗ୍	bankang 板炕
'Jigs med ye shes grags pa བ୍ରିଗ୍ ମେ ଯେ ଶେ ଗ୍ରାଙ୍ଗ ପା	Bao Shiyumei 鲍十月梅
'Ju lag རୁ ଲାଙ୍	Bao Sibehua 鲍四辈花
'tshogs gleng ཁ୍ରୋଗ ଗ୍ଲେଙ୍କ	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ངୁ ཁ୍ରିଗ୍ ମେଦ	Baojia 保家
A khu Blo gros ངୁ ཚ୍ଲୋ ଗ୍ରୋ	Bazangou 巴藏沟
A lags Brag dkar tshang ངୁ ଲାଙ୍ ବ୍ରାଗ ଦ୍କାର ତ୍ଶାଙ୍	Bāzhōu/ Bazhou 巴州
A mdo ངୁ ମ୍ଦୋ	bca' yig chen mo ດକ୍ତ ଯିଗ ଚେନ ମୋ
A myes Ba rdzong ངୁ ମ୍ୟେ ବା ଔ'ଡ଼଼ଙ୍ଗ	Bcu ba'i lnga mchod ດକ୍ତ ବା'ଇ ଲଙ୍ଗ ମ୍ଚୋଦ
A myes Btsan rgod ངୁ ମ୍ୟେ ବତ୍ସାନ ର୍ଗୋ	Beijing 北京
A myes Gnyan chen ངୁ ମ୍ୟେ ବନ୍ୟାନ ଚେନ	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Benkanggou 本康沟
Āchái 阿柴	bgro gleng ດଙ୍କ ଗ୍ଲେଙ୍କ
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang དୁମ କାଙ୍ଗ; benkang 本康
An Liumei 安六梅	Bis ba mi pham ngag dbang zla ba དୁମ ମି ଫାମ ନ୍ଗା ଦଙ୍ଗ ଚା ବା
Anjia 安家	bka' དକ୍କ
Āxià 阿夏	bka' bcu དକ୍କ ବୁଚୁ

<i>bka' rgya ma</i>	བཀ་රྒྱା ମା
<i>Bka' rtse stong</i>	བཀା' ର୍ତ୍ସେ ଶ୍ଟଙ୍ଗ
<i>Bkra shis 'bum 'khyil</i>	ବ୍ରା ଶିସ ବୁମ କ୍ଷ୍ୟିଲ
<i>Bkra shis lhun po</i>	ବ୍ରା ଶିସ ଲୁନ ପୋ
<i>Bkra shis sgo mang</i>	ବ୍ରା ଶିସ ସ୍ଗୋ ମଙ୍ଗ
<i>Bla brang</i>	ବ୍ଲା ବ୍ରାଂ
<i>Bla brang bkra shis 'khyil</i>	ବ୍ଲା ବ୍ରାଂ ବ୍ରା ଶିସ କ୍ଷ୍ୟିଲ
<i>bla ma</i>	ବ୍ଲା ମା
<i>bla ma dge skos rmams nyis thad ka thad ka'i rgyug len pa dang / gsar du jog pa</i>	ବ୍ଲା ମା ଦେ ଶକ୍ସ ରମାଂ ନୀଇ ଥାଦ କା ଥାଦ କା'ଇ ରଗ୍ୟୁଗ ଲେନ ପା ଡଙ୍ଗ / ଗ୍ସାର ଦୁ ଜୋଗ ପା
<i>sogs being bskul gyi do dam gang drag byed</i>	ସୋଗ୍ ବେଙ୍ଗ ବ୍ସକୁଳ ଗ୍ୟି ଦୋ ଦମ ଗଙ୍ଗ ଡ୍ରାଗ ବ୍ୟେଦ
<i>ବ୍ରା ଶିସ ଲୁନ ପୋ ବ୍ରା ଶିସ କ୍ଷ୍ୟିଲ ବ୍ରା ମା ବ୍ଲା ମା ଦେ ଶକ୍ସ ରମାଂ ନୀଇ ଥାଦ କା ଥାଦ କା'ଇ ରଗ୍ୟୁଗ ଲେନ ପା ଡଙ୍ଗ / ଗ୍ସାର ଦୁ ଜୋଗ ପା</i>	ବ୍ରା ଶିସ ଲୁନ ପୋ ବ୍ରା ଶିସ କ୍ଷ୍ୟିଲ ବ୍ରା ମା ବ୍ଲା ମା ଦେ ଶକ୍ସ ରମାଂ ନୀଇ ଥାଦ କା ଥାଦ କା'ଇ ରଗ୍ୟୁଗ ଲେନ ପା ଡଙ୍ଗ / ଗ୍ସାର ଦୁ ଜୋଗ ପା
<i>bla ma gzhung las pa</i>	ବ୍ଲା ମା ଗ୍ରୁଂ ଲୁଙ୍ଗ ପା
<i>bla ma khri pa</i>	ବ୍ଲା ଖ୍ରି ପା
<i>bla spyi soghs khag bzhi</i>	ବ୍ଲା ଶ୍ପ୍ଯି ସୋଗ୍ ଖାଗ ବ୍ଜି
<i>blo ଫ୍ଲୋ</i>	ବ୍ଲୋ
<i>Blo brtan rdo rje</i>	ବ୍ଲୋ ବ୍ରତାନ ର୍ଦୋ ର୍ଜେ
<i>Blo bzang 'jam pa'i tshul khrims, Wang</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ଜାମ ପା'ଇ ତ୍ଶୁଲ ଖ୍ରିମ୍ସ, ଓଙ୍ଗ
<i>Khutugtu</i>	ଖୁତୁଗ୍ତୁ
<i>Blo bzang bstan 'dzin</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ବ୍ତାନ ଦ୍ଜିନ
<i>Blo bzang dar rgyas rgya mtsho</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ଦାର ର୍ଗ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶୋ
<i>Blo bzang snyan grags</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ସନ୍ୟାନ ଗ୍ରାଗ୍
<i>Blo bzang tshul khrims dar rgyas rgya mtsho</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ତ୍ଶୁଲ ଖ୍ରିମ୍ସ ଦାର ର୍ଗ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶୋ
<i>Blo bzang ye shes rgya mtsho</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେସ ର୍ଗ୍ୟା ମତ୍ଶୋ
<i>Blo bzang ye shes rgya mtsho, Lcang skyā IV</i>	ବ୍ଲୋ ବ୍ଜାଙ୍ଗ ଯେ ଶେସ ର୍ଗ୍ୟା ମତ୍ଶୋ, ଲେଙ୍ଗ ଶ୍କ୍ୟା ଚାରି
<i>blo rigs</i>	ବ୍ଲୋ ରିଗ୍ସ
<i>blo rtags gnyis</i>	ବ୍ଲୋ ର୍ତ୍ତାଗ୍ ଗ୍ନ୍ୟିସ
<i>blon po</i>	ବ୍ଲୋ ପୋ
<i>Bod ljongs spyi tshogs tshan rig khang chos lugs zhib 'jug tshan pa'i 'bras spungs dgon dkar chag rtsom sgrig tshogs chung</i>	ବୋଦ ଲ୍ଜଙ୍ଗ ଶ୍ପ୍ଯି ତ୍ଶୋଗ୍ ତ୍ଶାନ ରିଗ କଙ୍ଗ ଚୋସ ଲୁଗ୍ ଜିବ ଜୁଗ ତ୍ଶାନ ପା'ଇ ବ୍ରାସ ସ୍ପୁଙ୍ଗ ଦଗ୍ମ ଦକାର ଚାଗ ର୍ତ୍ତୋମ ଶ୍ରିଗ୍ ତ୍ଶୋଗ୍ ଚଂଗ୍
<i>Btsan po</i>	ବ୍ତ୍ସାନ ପୋ
<i>Btsan po no mon han</i>	ବ୍ତ୍ସାନ ପୋ ନୋ ମଣ ହାନ
<i>Btsan po no min han</i>	ବ୍ତ୍ସାନ ପୋ ନୋ ମିନ ହାନ
<i>Btsan rgod</i>	ବ୍ତ୍ସାନ ର୍ଗୋଦ
<i>Bu su he</i>	ବୁ ସୁ ହେ
<i>Bu'u hrin</i>	ବୁ'ୁ ହ୍ରିନ୍
<i>Bya khyung</i>	ବ୍ୟା କ୍ଷ୍ୟିଙ୍ଗ

Byams pa nor bu ཚྔମྟ དନ୍ତୁ
 Byang chub བྱାଙ୍ଗ ཕୁବ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 ව བྱାଙ୍ଗ དନ୍ତୁ རା ས୍ମୀ ན དମାର གୁହୁ དନ୍ତୁ ཁୁଲ ཁୁଲ
 ଶ୍ଵର ସି ପଦି ଏଥାର
 Byang du lhag pa བྱାଙ୍ଗ དନ୍ତୁ རା དଗ
 Byang rar du spen pa བྱାଙ୍ଗ དନ୍ତୁ རା དପନ
 Byang thang བྱାଙ୍ଗ དନ୍ତୁ དଙ୍ଗ
 Bza' ri tshang ལାମ དରି དଙ୍ଗ
 bzlog pa ལାମ དଲୋ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ହା ଯା
 chab ril pa ହା ରିଲ ପା
 Cháhānménggǔ'er 察罕蒙古尔
 chang ba lu ହାନ ଲୁ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ହେନ ପୋ ହୋର ଗ୍ୟି ଯୁଲ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chilie 赤列
 Chinan Dewen Zanpu 赤南德温贊普
 Chinan Dewen 赤南德温
 Cho 'phrul ହୋ ଫ୍ରୁଲ
 Chongli 崇礼
 chos grwa ହୋ ଗ୍ରୁଵ
 chos grwa ba/ pa ହୋ ଗ୍ରୁଵ ବା / ପା
 chos lugs pa ହୋ ଲୁଗ ପା
 chos mtshams ହୋ ମତ୍ଷମ
 chos r(w)a ହୋ ରା ଓ
 chos rje ହୋ ର୍ଜେ
 Chos skor ହୋ ଶ୍କୋର
 chos thog ହୋ ତୋଗ

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ହୋ ଶଙ୍ଗ ମା ଗ୍ତୋ ପା
 ନାମ ଶିଳ୍ପ ଶିଳ୍ପ ମା ମାନ୍ଦିନ୍ଦିନ୍ଦ
 ନାମ ନାମ ନାମ
 chu bdag କୁ ବ୍ଦାଗ
 Chu bzang କୁ ବ୍ଜାଙ୍ଗ
 Chuanhuang Erlang 川 黄二郎
 Chuankou 川 口
 Ci byed du song ଚି ବ୍ୟେଦ ଦୁ ସଂଗ
 Ci si khe ଚି ଶି କେ
 Cin ci dmag ଚି କି ଦମାଗ
 Co ne କୋ ନେ
 Cu'u hrin କୁ ହରିନ
 Cuī Yōnghóng 崔永红
 d+ha rma bu ti lba rta ଦା ହା ରମା ବୁ ତି ଲବା ରତା
 da das ଦା ଦାସ
 Daban 达坂
 Dádá 达达
 Daihai 岳海
 Dala 达拉
 dam bca' ଦାମ ବକା
 dam bca' chen mo ଦାମ ବକା ଚେନ ମୋ
 Damajia 大马家
 Dámín 达民
 Dan tig ଦାନ ଟିଗ
 dang po ଦାଂ ପୋ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya ଦାର ର୍ଗ୍ୟା
 Dar rgya ri lang ଦାର ର୍ଗ୍ୟା ରି ଲାଙ୍ଗ
 Darkhan, dar han ଦାରକାନ
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪	<i>dkar yol</i> དྕର୍ ཡୋଲ
<i>dbu mdzad</i> ད୍ୱୁ ମ୍ଦ୍ୱାଡ	Dkon mchog bstan pa rab
<i>dbus gtsang</i> ད୍ୱୁସ ଗ୍ତ୍ସଙ୍	<i>rgyas</i> ར୍ୱୀଗ ର୍ଗ୍ୟାସ
Dbyen bsdums ད୍ୱୀଏ ବ୍ସ୍ତୁମ୍	Dkon mchog dar rgyas ར୍ୱୀଗ ଦାର ର୍ଗ୍ୟାସ
<i>de'i phror gang len zhig tu long dgos babs la itas nas longs</i> ད୍ୱୀ ପ୍ରୋର ଗଙ୍ଗ ଲେନ ଝିଗ ଲୋଂ ଦ୍ଗୋ ବାବ୍ ଲା ଇଟାସ ନାସ ଲାଙ୍ଗୁ	Dkon mchog skyabs ར୍ୱୀଗ ସ୍କ୍ୟାବ୍ସ
Deng Sangmei 邓桑梅	<i>dkyus</i> ད୍ୱୁସ
Deng Xinzhuangmei 邓新庄花	Dmag dpon pi tsi ri lang ད୍ୱୀ ନିଂଜୁ ପି ତ୍ସି ରି ଲାଙ୍ଗ
Dengjia 邓家	<i>dmag rt sed</i> ད୍ୱୀ ର୍ତ୍ସେଦ
Dga' ldan ད୍ୱୀ ଲ୍ଦାନ	Dmar gtsang ད୍ୱୀ ଗ୍ତ୍ସଙ୍
Dga' ldan byams pa gling ର୍ଗୁ ଲ୍ଦାନ ବ୍ସ୍ତୁମ୍ ପା ଗିଙ୍ଗ	Dmar gtsang brag ད୍ୱୀ ଗ୍ତ୍ସଙ୍ ବ୍ରାଗ
Dga' ldan pho brang ད୍ୱୀ ଲ୍ଦାନ ଫୋ ବ୍ରାଙ୍ଗ	Dmar gtsang rta chen po ད୍ୱୀ ଗ୍ତ୍ସଙ୍ ର୍ତା ଚେନ ପୋ
<i>dge ldan bstan 'bar ma'i dbu bskul ba</i> ད୍ୱୀ ଲ୍ଦାନ ବ୍ସଟାନ ବାର ମାଇ ଦ୍ବୁ ବ୍ସକୁଲ ବା	Dme ଦମେ
Dge ད୍ୱୀ	Dme shul ད୍ୱୀ ଶୁଲ
Dge ldan ད୍ୱୀ ଲ୍ଦାନ	Dngul rwa ད୍ୱୀ ର୍ଵା
Dge lugs ད୍ୱୀ ଲୁଗ୍	Don 'grub ད୍ୱୀ ଗ୍ରୁବ
<i>dge skos</i> ད୍ୱୀ ସ୍କୋସ	<i>don rtogs pa</i> ད୍ୱୀ ର୍ତୋଗ୍ ପା
<i>dge skul</i> ད୍ୱୀ ସ୍କୁଲ	Don yod chos kyi rgya mtsho ད୍ୱୀ ଯୋ ଚୋ କ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶୋ
Dgon lung ད୍ୱୀ ଗୁଣ୍ଗ (Rgulang, Guolongsi 郭隆寺, Erh-ku-lung, Yu-ning, Youning 佑宁)	Dong Yongxue 东永学
Dgon lung bca' yig chen mo ད୍ୱୀ ଗୁଣ୍ଗ ବ୍ଚା ଯିଗ ଚେନ ମୋ	Dongdanma 东丹麻
Dgon lung byams pa gling ད୍ୱୀ ଗୁଣ୍ଗ ବ୍ସ୍ତୁମ୍ ପା ଗିଙ୍ଗ	Donggou 东沟
<i>dgon pa spyi</i> ད୍ୱୀ ପା ସ୍ପ୍ଯି	Donghe 东和
<i>dgon pa'i sgrigs 'og tu yod do cog</i> ད୍ୱୀ ପାଇ ସ୍ଗ୍ରିଗ ଓ ତୁ ଯୋ ଦୋ କୋଗ	Dongshan 东山
ସ୍ପ୍ରିଙ୍ଗ ଶାନ୍ତି ଅନ୍ତର୍ରକ୍ଷଣ	Dongxiang 东乡
Dgra lha bcu gsum ད୍ୱୀ ଲା ବ୍ଚୁ ଗୁମ୍	Dor bhi tis bang ད୍ୱୀ ଭି ଟିସ ବଙ୍ଗ
Dgu ད୍ୱୀ	Dor rdo ད୍ୱୀ ର୍ଦୋ
Dgu chu ད୍ୱୀ ଚୁ	Dor sde ད୍ୱୀ ସ୍ଦେ
<i>dīdī</i> 的的	Dor skad ད୍ୱୀ ସ୍କାଦ
<i>dka' bcu rab 'byams pa</i> ད୍ୱୀ ବ୍ଚୁ ରାବ ବ୍ସ୍ତୁମ୍ ପା	Dor tis ད୍ୱୀ ଟିସ
<i>dka' bcu</i> ད୍ୱୀ ବ୍ଚୁ	Dou Guanbaonuer 窦官保女儿
<i>dka' rab 'byams</i> ད୍ୱୀ ରାବ ବ୍ସ୍ତୁମ୍	Dòu Wényǔ 窦文语
<i>dka' ram</i> ད୍ୱୀ ରାମ	<i>dou</i> 斗
<i>dka' rams</i> ད୍ୱୀ ରାମସ	Doujia 窦家

Gnyan thog	噶尼穎	Guōlóng	郭隆
Gnyan thog 'brog	噶尼穎·俄	Guomari	郭麻日
Gnyan thog la kha	噶尼穎拉哈	Gushan	古鄯
Gnyan thog mkhar	噶尼穎瑪哈	Gusiluo	唃廝啰
Go bu me khrin	噶布美廓	Gyang bzhi	噶揚智
Go bu me tu hu sun khrin	噶布美土呼孫廓	Gyen 'dzi ri lang	噶欽·赤列郎
go thang	噶當	Gyi ling mkhar	噶義令瑪哈
Go'u sde	噶烏寺	Gza' brgyad	噶薩·烏
Gol su	噶蘇	Gza' mchog	噶薩·莫錯
Gong sa rin po che	噶松·仁波切	gzhung las pa	噶衝拉巴
gos sku	噶蘇	Ha Mingzong	哈明宗
Gru kha'i	噶魯卡伊	Hai Tao	海濤
grwa 'gyed	噶薩	Haidong	海東
grwa rgyun	噶薩	Hainan	海南
grwa skor	噶薩	Haixi	海西
grwa tshang bla ma	噶薩班瑪	Haja, Hajia	哈家
Gsang bdag	噶桑	Halazhigou	哈拉直溝
Gsang phu	噶桑	Hami	哈密
gsar	噶	Hàn, Han	漢
Gser chen gzhung	噶色仁·噶衝	Handi, Hantai	旱台
Gser khog	噶色	Hanyu Pinyin	汉语拼音
gser yig	噶色	Haomen he	浩門河
gser yig chen mo'i mtshan byang	噶色仁·莫伊·馬藏	Har gdong khang tshan	哈爾冬汗
gtam dpe	噶當	Hara Bulog, Heiguan	黑泉
gtor ma	噶	Hé-Huáng	河湟
Guan Laoye	官老爷	Hé'éér	合兒
Guangdong	广东	Hè'éér	賀爾
Guanting	官亭	Hebei	河北
Guanyin Pusa	观音菩薩	Heidenggou	黑頂溝
Guanzhong	官中	Heihu Linggunang	黑虎靈光
Guide	貴德	Heima Zushi	黑馬祖師
Guihuacheng	歸化成	Heishui	黑水
Guishe erjiang	龟蛇二將	Hejia	何家
Guisui-Suiyuan	歸綏綏遠	Helang Yexian	何朗業賢 ¹
Guō'érdüo	郭爾朵	Henan	河南
Guō'érdüo dīdī'	郭爾朵的的		

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆	Huangsi 黄寺
Heyan 河沿	Huangyuan 湟源
Hézhōu 河州	Huangzhong 湟中
Hgarilang, Huangcaogou 黄草沟	Huárè 华热
Hgunbin, Kumbum, Sku 'bum Byams pa gling 塔尔	Huarin, Hualin 桦林
honghua 宏化	Huhehaote 呼和浩特
Hongnai 红崖	Hui 回
Hóngwǔ, Hongwu 洪武	Hulijia 胡李家
Hóngyá 红崖	Hún 浑
Hongyazigou 红崖子沟	Hunan 湖南
hor, Hor ཚ	Huolu Jiangjun 火炉将军
Hor bza' hu sun khrin ཚ་བྱ་སུ་ཁྲିନ	Húsījǐng 胡斯井
hor chen ཚେଣ	Hùzhù, Huzhu 互助
Hor dor nag po ཚ་ດୋ་ນାଗ	Huzhu Tuzu zizhi xian 互助土族自治县
Hor dor rta ཚ་ດୋ་ର୍ତା	Hxin, Hashi 哈什
Hor dor rta nag po gnyan po smad char dmar can ཚ་ດୋ་ର୍ତା ཙ୍ୟାନ དମାଦ ཕାର ཆନ	ja khang ལାଙ
Hor gnyan po mung khe gan ཚ་ଙ୍ୟାନ མୁଙ କେ ଗାନ	Janba, Wangjia 汪家
Hor nag ཚେଣ	Janba Taiga, Zhanjiatai 湛家台
Hor o chi go bu me thu me lun ଓଁ ଚି ଗୁ ବୁ ମେ ଥୁ ମେ ଲୁଣ	Jangja, Zhangjia 张家
Hor rgya ཚେତ୍ତୁ	Jangwarima, Yatou 崖头
hor rgyal ཚେତ୍ତୁ	Jí 吉
Hor se chen ཚେ ଶେ ଚେଣ	Jiading 加定
Hor spun zla ཚେ ଶୁନ ଚା	Jiajia 贾加
Hor tho lung ཚେ ତୁଙ୍ଗ	Jiang Kexin 姜可欣
Hu Fang 胡芳	Jiangsu 江苏
Hu su ho ཚୁ ཤୁ ག	Jianwen 建文
Hu Yanhong 胡艳红	Jianzha 尖扎
Huáng 湟	jiashen 家神
Huangdi 皇帝	Jidi Majia 吉狄马加
Huangfan 黄番	Jielong 结龙
Huangnan 黄南	Jihua shengyu 计划生育
Huangnan zangzu zizhizhou tongji局 自治州统计局	jihua shengyu bangongshi 计划生育办公室
Huangshui 湟水	Jiirinbuqii, Tsong kha pa ཇିରିବୁକୀ, ତ୍ସଙ୍ କା ପା
	Jilog, Jiaoluo 角落
	jin 市斤
	Jīn Yù 金玉

Jinbu, Junbu 军部	Kong Lingling 孔林林
Jindan dao 金丹道	Krang co hrin ཁྲଙ୍ଗ ཆ ས୍ରିନ
Jingning 静宁	Ku Yingchunlan 库迎春兰
Jinzimei 金子梅	Kun dga' bkra shis ཀྲ དྒ ཉ བྕ ར ག ཕ དྷ དྷ
Jishi 积石	kun slong ཀྲ དྒ ཉ
Jiutian Shengmu Niangniang 九天圣母娘娘	Kuòduān 阔端
jo bo ལྷ བ	Kuxin, Huzichang 胡子场
juan 卷	kyus ང
Jughuari, Zhuoke 桌科	La 喇
ka bcu ཅ ཚ ཏ	La Erhua 喇二花
Ka dar skyid ཁ ད ཉ ཤ དྷ	La Nuer, Ernü 喇二女
ka par nas bshad pa ཁ ད ཉ མ ཉ ད བ	lab rtse ལ མ ག
Ka rab ཁ ད ན	Lailiao meiyou 来了没有
Kaile meiyou 开了没有	Lajia 喇家
Kailu Jiangjun 开路将军	Lama Tangseng, Xuanzang 玄奘
Kan lho ཁ ཉ	Lamaguan 喇嘛官
Kanchow, Ganzhou 赣州	Langja, Langjia 浪加
kang 焗	Lanzhou 兰州
Kāngxī, Kangxi 康熙	Lǎoyā 老鶴
Kemuchuer Ling, Kemuchu Ling 克木楚岭	Laoyeshan 老爷山
kha btags ཁ ད ཉ མ, hada 哈达	laozher 老者
Khams ཁ མ	Laozhuang 老庄
Khenpo Ngawang Dorjee ཁ ད ཉ མ ཉ ད ཉ ད	Lashizi Kayari (Heidinggou 黑沟顶)
khri ba bla brang ཁ ད ཉ མ ཉ ད	Lawa 拉哇
khrid ཁ ད	lba ང
Khu lung ཁ ཉ	Lcags mo tshe ring ཁ ཉ ཉ ཉ ཉ
khyad chos ཁ ཉ ཉ	Lcang skya ཁ ཉ
Khyod gang la song rgyu ཁ ཉ ཉ ཉ ཉ ཉ	Lcang skya rol pa'i rdo rje ཁ ཉ ཉ ཉ ཉ ཉ
Khyod kha sang gang du song ཁ ཉ ཉ ཉ ཉ ཉ	Ledu 乐都
kla glo ཁ ཉ	Lha babs ཁ ཉ
kla klo ཁ ཉ	Lha btsun Mthu stobs nyi ma ཁ ཉ ཉ ཉ
Klu 'bum tshe ring ཁ ཉ ཉ ཉ	lha bzo ba ཁ ཉ
Klu rol ཁ ཉ	Lha mo skyid ཁ ཉ
klu rtsed ཁ ཉ	lha pa, Lha pa ཁ ཉ
Klu'i ཁ ཉ	lha rams pa ཁ ཉ
klu'u ri ཁ ཉ	lha rams pa dge bshes ཁ ཉ
Ko'u mol ri lang ཁ ཉ ཉ ཉ	lha rtsed ཁ ཉ

Lha sa ལྷ་ས	<i>lkugs pa</i> རྒྱା
<i>lha'i sgrub thabs</i> ལྷའི རྒྱା ༄	<i>lnga</i> རྒྱା
Lho nub du skra gcan རླྡ དୁ གྚା རྒନྔ	<i>Lnga mchod</i> རྒྱା མୋ
Lhor phur bu རླྡ གྚା རྒନྔ	<i>Lo brgya</i> རྒྱା
Li 李	<i>Lo lha</i> རྒྱା
li 里	<i>Lo</i> རྒྱା
Li Baoshou 李保寿	<i>Lo sar</i> རྒྱା
Li Cunxiao 李存孝	<i>long</i> རྒྱା
Li Dechun 李得春	Long Deli 隆德里
Li Fumei 李富梅	<i>longhu</i> 龙壶
Li Jinwang 李晋王 AKA, Li Keyong 李克用	Lóngshuò 龙朔
Li Jinwang 李晋王	Longwang 龙王
Li Lizong 李立遵	Longwang duo de difang Hezhou, Niangniang
Li Peng 李鹏	duo de difang Xining 龙王多的地方河州, 娘娘多的地方西宁
Li Qingchuan 李青川	Lóngwù 隆务
Li Xiande 李贤德	Longwu 隆吾
Li Xinghua 李兴花	<i>lta-tchinbu</i> Лта-чинбу
Li Yaozu 李耀祖	Lǔ 鲁
Li Yuanhao 李元昊	<i>Lu ba go go</i> རྒྱା རྒྱା
Li yul ལྷྡྱ	Lu Biansheng, Luban Shengren 鲁班圣人
Li Zhanguo 李占国	Lü Jinlianmei 吕金莲梅
Li Zhanzhong 李占忠	Lü Shengshou 吕生寿
Li Zhonglin 李钟霖	Lü Yingqing 吕英青
Li Zhuoma 李卓玛	Lu Zhankui 鲁占奎
liang 兩	Luantashi, Luanshitou 乱石头
Liangcheng 凉成	<i>lugs srol</i> རྒྱା རྒྱା
Liángzhōu, Liangzhou 凉州	Lun hu khrin རྒྱା རྒྱା
Liǎodōng 辽东	<i>lung rigs</i> རྒྱା རྒྱା
Liaoning 辽宁, 遼寧	Lǚshījiā 鲁失夹
libai si 礼拜寺	Ma Fanglan 马芳兰
Lijia 李家	Ma Guangxing 马光星
Limusishiden, Li Dechun 李得春	Ma Guorui 马国瑞
Lingle Huangdi 领乐皇帝	Ma gzhi dmag རྒྱା རྒྱା
Lintao 临洮	Ma Hanme, Ma Hanmo 马罕莫
Liu Daxian 刘大先	Ma Jun 马钧
Liuja, Liu jia 柳家	Ma ling yis རྒྱା རྒྱା
Lizong 立遵	

Ma Luguya 马录古亚	Mgo log ཡོ་ལྷ་
Ma ni skad ci, Manikacha མ་尼་སྐଦ་ཅି	mi tshan ཡୀ བྱଶ
Ma Qiuchen 马秋晨	miao 庙
ma song མ་ສྡ୍ର	Miaochuan 邛川
Ma Taohua 马桃花	Mín 岷
Ma Tianxi 马天喜	ming btags byed mi ཡེ ད୍ୱୁ རେ ད୍ୱୁ མି
Ma Wei 鸣偉	ming btags pa ཡེ ད୍ୱୁ རେ ད୍ୱୁ དପ
Ma Xiaochen 马晓晨	ming btags zur pa ཡེ ད୍ୱୁ རେ ད୍ୱୁ ཉସ དପ
Ma Xiuying 马秀英	Míng, Ming 明
Ma Youyi 马有义	Míng-Qīng 明清
Ma Yulan 马玉澜	Mínhé, Minhe 民和
Ma Zhan'ao 馬占鳌	Minzhu 民主
Majia 马家	minzu 民族
Majiazi 馬家子	mjug gi 'bul dar མྗྱྴ ཁୁ དାର
man ngag མନ ཉଗ	mgong rtogs rgyan མ྅ རୋ ཉଗ རୀ ལ
mao 毛	mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnames mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron མྔ ཁେ ད୍ୱୁ ད୍ୱୁ ད୍ୱୁ ཆେ ད୍ୱୁ ད୍ୱୁ ཁେ ད୍ୱୁ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ସୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ସୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ
Mao Qiaohui 毛巧晖	mdzod pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnames mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron མྔ ཁେ ད୍ୱୁ ད୍ୱୁ ད୍ୱୁ ཆେ ད୍ୱୁ ད୍ୱୁ ཁେ ད୍ୱୁ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ସୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ସୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ
Maohebu 毛荷堡	mo ba མྔ མ
Maqang Tugun, Baiya 白崖	Mo Fangxia 莫芳霞
mchod pa མକ୍ଦ ད	Mo Zicai 莫自才
Mchod rten dkar po མକ୍ଦ དନ དକ དପ	modaya 猫大爷
Mchog sgrub mtsho མକ୍ଷ ཉଗ མକ୍ଷ	mtshan nyid bshad pa'i grwa མକ୍ଷ ཁେ ད୍ୱୁ ཁେ ད୍ୱୁ
Mdo མ	Mtsho sngon མକ୍ଷ མ
Mdo smad མକ୍ଷ མ	Mtsho sngon po མକ୍ଷ མ དପ
Mdo smad chos byung མକ୍ଷ མ ཁେ ད୍ୱୁ	Mtsho snying མକ୍ଷ མ ཁେ
mdo smad kyi bshad grwa yongs kyi gtso bo dgon lung gi chos sde chen po མକ୍ଷ མ ཁେ ད୍ୱୁ	mu 亩
ଘୁ མକ୍ଷ མ ཁେ ད୍ୱୁ མ ཁେ ད୍ୱୁ མ ཁେ ད୍ୱୁ	Myang 'dus མྔ མ མ
mdzod btags མକ୍ଦ དନ ད	Na Chaoqing 那朝庆
mdzod thag མକ୍ଦ ད	na re མ ད
Ménggǔ'er 蒙古尔	Na thong མ ད
Mengudzhu Менгу, джу, möngke zuu, muivggae jiu	
Menyuan 门源	
Mgar stong rtsan མଗ མ ཁେ ད୍ୱୁ དକ	
Mgar stong rtsan yul zung མଗ མ ཁେ ད୍ୱୁ དକ ཉସ དକ	
Mgo 'dug tsho ba མ མ ཁେ དକ	

<i>Na tsha go bkal mtshams gcod</i>	Nub byang du nyi ma ཉୁ ཤ ས ག ད ལ ཕ བ ཉ ན དྷ མ ཁ གྷ ཁ ཁ ཁ
西藏自治区	Nub du zla ba ཉୁ ཤ ས ག ད ལ ཕ
<i>Nag chu</i> 肉曲,	Nuo Shuangxihua, E Shuangxihua 鄂双喜花
<i>Nag chu'i kha</i> 肉曲之沙	Nuojia, Ejia 鄂家
<i>nag po [spyod pa] skor gsum</i>	<i>nye 'brel</i> 布尔
西藏自治区	<i>Nye sring</i> 布林
<i>Nag po skor gsum</i> 肉曲之沙	<i>Nyi ma 'dzin</i> 布吉·扎西
<i>nang chen</i> 纳金	<i>Nyi ma 'dzin Ngag dbang legs bshad rgya</i>
<i>nang so</i> 纳索	mtsho མ ཚ ཤ ཉ པ ཉ ཉ
<i>Nang sog</i> 纳索	O chi go bu me thu me lun ཉ ཁ ཉ ཉ ཉ ཉ ཉ
<i>Nanjia, Anjia</i> 安家	O chi hu sun ཉ ཁ ཉ ཉ
<i>Nanjiaterghai, Anjiatou</i> 安家头	O hu me tu ཉ ཁ ཉ
<i>Nanmengxia</i> 南门峡	pA ren བ ཉ
<i>Nanmuge</i> 南木哥	Pad spungs ས ད ཉ
<i>Nansan, Nanshan</i> 南山	Pe dpa' ri lang མ བ ཉ
<i>Nanshan</i> 南山	Pe hu མ བ
<i>nenjengui, yanjiangui</i> 眼见鬼	Pen hwa ri lang མ བ ཉ
<i>Nga a khu tshang la 'gro nas</i> 欧亚喜马拉雅山	Per nyi ma 'dzin མ ཚ ཤ ཉ པ ཉ
<i>Nga a khu tshang la song nas</i> 欧亚喜马拉雅山	Per nyi ma 'dzin Ngag dbang legs bshad rgya
<i>Ngag dbang legs bshad rgya</i>	mtsho མ ཚ ཤ ཉ པ ཉ ཉ
mtsho 欧亚喜马拉雅山	<i>pha rol bdud sde'i dpung tshogs</i>
<i>Ngag dbang mkyen rab rgya mtsho</i>	ཕ ར ཉ ཉ ཉ ཉ ཉ
欧亚喜马拉雅山	<i>phan theb</i> 翻译
<i>Nian Gengyao</i> 年羹尧	<i>phas thi</i> 磷石
<i>Nianbo</i> 碾伯	<i>pho brang</i> 磷矿
<i>Nianduhu</i> 年都乎	<i>phrug</i> 磷
<i>Niangniang</i> 娘娘	<i>phug tshangs kyi gtam</i> 磷灰石
<i>Nijia</i> 吕家	Phun tshogs 磷矿
<i>Ningbo fu qianhu shouyu</i> 宁波副千户守禦	<i>phyag</i> 磷
<i>Níngxià, Ningxia</i> 宁夏	<i>phying</i> 磷
<i>Niuqi, Liushuigou</i> 流水沟	Phyug rtse chos rje 磷灰石
<i>Niutou Wang</i> 牛头王	Pin rkya tshi me 磷酸钾
<i>no mon han</i> 纳木汗	Ping'an 平安
<i>Nongchang</i> 农场	Pinyin 汉语
<i>Nongcun hezuo yiliao baoxian</i> 农村合作医疗保	<i>po tho</i> 磷
险	<i>po ti lnga</i> 磷钙
<i>Nor lda bkra shis</i> 藏族医药	Pochu mixin 破除迷信

Potala	པོ་ຕ་ལ	<i>rab 'byams</i> རྔ དྲୟାମ
Puba	普巴	<i>rab 'byams pa</i> རྔ དྲୟାମ དପା
Pudang, Pudonggou	普洞沟	<i>Rab brtan rdo rje</i> རྔ ບ୍ରତ ର୍ଦୋ ର୍ଜେ
Pudong	浦东	<i>Rab kha</i> རྔ ຂା
Qaghuali, Chaergou	岔儿沟	<i>Rab kha gru gtong</i> རྔ ຂା ກ୍ରୁ ག୍ତୋଙ୍
Qangsa, Chunsha	春沙	<i>rang bzhin gnas rigs</i> རྔ ບ୍ରିନ ກ୍ନାସ ຫିଗ୍
Qazi, Qiazi	卡子	<i>rang nyid rgyal ba</i> རྔ ନ୍ୟିଦ ର୍ଗ୍ୟାଲ ବା
Qi	祁	<i>Rangdin, Longdong</i> 龙东
Qi Huimin	祁慧民	<i>Rangghuali, Longyi</i> 龙一
Qi Jianqing	祁建青	<i>rangpi, niangpi</i> 酿皮
Qi Tusi	祁土司	<i>Rar du pa sang</i> རྔ ଦୁ ପା ସାଂ
Qi Wenlan	祁文兰	<i>Rar lhor mig dmar</i> རྔ ଲ୍ହୋ ମିଗ ଦମାର
Qi Zhengxian	祁正贤	<i>rdo ram pa</i> རྔ ରାମ ପା
Qianhe	前河	<i>Rdo rje 'jigs byed</i> རྔ ର୍ଜେ བିଜ୍ ବୈଦ୍
qiānhùsuǒ	千户所	<i>Rdo rje gdan</i> རྔ ର୍ଜେ ଗ୍ଦାନ
Qianjin	前进	<i>rdung rgyug</i> རྔ ର୍ଦୁଂ ର୍ଗ୍ୟୁଗ
Qiānlóng	Qianlong	<i>Reb gong</i> རྔ ଗ୍ରଂ
Qiao Dongmei	乔冬梅	<i>Reb gong gnyan thog</i> རྔ ଗ୍ରଂ ଗ୍ନ୍ୟାନ ଥୋଗ
Qiao Shenghua	乔生华	<i>Reb gong rgan rgya</i> རྔ ଗ୍ରଂ ର୍ଗାନ ର୍ଗ୍ୟା
Qighaan Dawa, Baiyahe	白牙合	<i>ren po che, rnbuqii, renboqie</i> 仁波切
Qijia	祁家	<i>ren</i> 人
Qijia Laoye	祁家老爷	<i>Renminbi</i> 人民币
Qilián, Qilian	祁连	<i>Rgan rgya</i> རྔ ର୍ଗ୍ୟା
Qiliao! Sanliao!	去了！散了！	<i>Rgulang, Dgon lung</i> རୁଲାଙ୍, འଗୁଲଙ୍, Erh-ku-lung, Guolong 郭隆, Yu-ning, Youning 佑宁
Qín	秦	<i>rgya</i> ར୍ୟା
Qīng, Qing	清	<i>Rgya bza' kong jo</i> ར୍ୟା ବ୍ଜା' କଂ ଝୋ
Qingdao	青岛	<i>Rgya gar rdo rje gdan</i> ར୍ୟା ଗାର ର୍ଦୋ ର୍ଜେ ଗ୍ଦାନ
Qinghai yiyo weishengzhi	青海医药卫生志	<i>Rgya hor</i> ར୍ୟା ହୋ
Qīnghǎi, Qinghai	青海	<i>Rgya tshang ma</i> ར୍ୟା ତ୍ଶାଙ୍ ମା
Qinghaihua	青海话	<i>Rgyal sras</i> ར୍ୟାଲ ଶ୍ରାସ
Qinghaisheng Fangyizhan	青海省防疫站	<i>Rgyal sras 'Jigs med ye shes grags</i>
qingkuo	青稞	pa ར୍ୟା ଶ୍ରାସ ଏହି ଶାନ୍ ଡେଣ୍ ପି ଶେଶ ଶାନ୍ ଏ
Qinglong Tianzi	青龙天子	<i>Rgyal sras Don yod chos kyi rgya mtsho</i>
Qingming	清明	ସ୍ରୀ ଶାନ୍ ର୍ଦ୍ର ଯନ୍ ପାତ୍ର ଶ୍ରୀ ଶାନ୍ ର୍ଦ୍ର କେ
Qingyun	庆云	<i>Rgyal sras rin po che</i> ར୍ୟା ଶ୍ରାସ ରିନ ପୋ ଚେ
Quurisang Srishiji, Huayuansi	花园寺	<i>rgyug</i> ར୍ୟୁଗ
Ra	𠂊	

rgyugs	རྒྱຸກ	rtsis bzhag gi rgyugs	ସିଂହାଶୀର୍ଣ୍ଣମ
rgyugs len pa	རྒྱຸກ ໝେ	rtsod grwa	ସୁଦ୍ଧାଶୁଦ୍ଧି
Ri lang	ସୈଲଙ	rtsod zla	ସୁଦ୍ଧାଶୁଦ୍ଧି
Ri lang beu gnyis	ସୈଲଙ ପତ୍ରାଶିଖି	sa	ସା
Ri stag	ସୈଲଙ	sa bdag	ସାବ୍ଦାଗ
rigs	ସୈଶ	Sa bdag sog po ri lang	ସାବ୍ଦାଗ ଶର୍ଷମାର୍ଦ୍ଦିଏନ୍
rigs lam pa	ସୈଶ ପାଥାପ	sa dpyad pa	ସାଦ୍ପ୍ୟାଦପ
rigs lung byed mkhan	ସୈଶ ଶୁଦ୍ଧିପାଥାପ	Salar, Sala	ସାଲାର
Rin chen sgrol ma	ସିଂହାଶୀର୍ଣ୍ଣମାକ	San'erjia	ସାନେର୍ଜିଆ
ris med	ସୈଶମ୍ଦ	Sānchuān, Sanchuan	ସାନ୍ଚୁଆନ୍
Riyue Dalang	ରିଆ ଡାଲାଙ୍	Sānchuān Tǔzú	ସାନ୍ଚୁଆନ୍ ତୁଜୁ
rjes gnang	ସୈଶାଶନ୍	Sānchuānsilǐ	ସାନ୍ଚୁଆନ୍ସିଲି
rka	ରକ୍ତ	Sandohe	ସାନ୍ଦୋହେ
Rka gsar	ରକ୍ତଶର୍ମ	Sangjie Renqian	ସାଂଜି ରେନକ୍ଷିଆନ୍
Rka gsar dgon dga' ldan 'dus bzang chos gling	ରକ୍ତଶର୍ମ ଦଗ୍ନ ଦଗ୍ନ ଦୁଃଖ ବ୍ଜାଙ୍ ଚୋ ଗିଙ୍ଗ	Sde ba chos rje	ସେ ବା ଚୋ ର୍ଜେ
rlung rta	ସୁରତ	Sde srid	ସେ ଶ୍ରିଦ ର୍ଗ୍ୟା ର୍ଗ୍ୟା ମତ୍ଶୋ
Rma chu	ରମାଚୁ	ସେ ଶ୍ରିଦାନ୍ତାର୍ତ୍ତାର୍ତ୍ତକ	Se ra
Rma chu'i rab kha dngul ri'i sa bzang gri spyod	ରମାଚୁ ରାବ କା ଦନ୍ଗୁଳ ରିଇ ସା ବ୍ଜାଙ୍ ଗ୍ରି ସ୍ପ୍ୟୋଦ	Sems mtsho	ସେମ୍ସ ମତ୍ଶୋ
rab kha	ରାବ କା	Sems nyid	ସେମ୍ସ ନ୍ୟିଇଦ
Rma lho	ରମାଲ୍ହୋ	Sems nyid, sems nyid	ସେମ୍ସ ନ୍ୟିଇଦ
RMB, Renminbi	ରେନମିବି	Sems nyid sprul sku bstan 'dzin 'phrin las rgya	ସେମ୍ସ ନ୍ୟିଇଦ ପ୍ରୁଲ ସ୍କୁ ବ୍ଷଟାନ ଦ୍ଜିନ ଫ୍ରିନ ଲାର ର୍ଗ୍ୟା
rnam 'grel	ସେନାମ ଗ୍ରେଲ	mtsho	ମତ୍ଶୋ
rnam gzhag	ସେନାମ ଗ୍ରେଲ	sen chugs	ସେନକ୍ତୁଶ
Rnam rgyal	ସେନାମ ର୍ଗ୍ୟାଲ	Seng ge gshong	ସେନଗ୍ ଗ୍ରେଂ
rnbuqii, rin po che	ରିନ୍ ପୋ ଚେ	sgar	ସଗର
仁波切	ରିନ୍ ପୋ ଚେ	Sgar thog	ସଗର ଥୋଗ
Rong bo	ରୋଙ୍ ବୋ	Sgo dmar	ସଗୋ ଦମାର
Rong bo nang so	ରୋଙ୍ ବୋ ନାଂ ଶୋ	Sgo dmar G.yang mo tshe ring	ସଗୋ ଦମାର ଗ୍ୟାଂ ମୋ ତ୍ଶେ ରିଙ୍
Rong zom	ରୋଙ୍ ଜୋମ	Sgo mang	ସଗୋ ମଙ୍ଗ
ronghuafugui	ରୋଙ୍ଗୁଫୁଗୁଇ	Sgo mang grwa tshang	ସଗୋ ମଙ୍ଗ ଗ୍ର୍ଵା ତ୍ଶାଙ୍
Rta 'gying	ର୍ତ୍ତା ଗ୍ର୍ଯିଙ୍	Sgrol ma	ସଗ୍ରୋଲ ମା
rta chen po	ର୍ତ୍ତା ଚେନ ପୋ	sgrub sde	ସଗ୍ରୁବ ସ୍ଦେ
Rta mgin	ର୍ତ୍ତା ମଗିନ	Sha bar chos rje	ସାବାର ଚୋ ର୍ଜେ
rtag gsal khyab	ର୍ତ୍ତା ଗ୍ସାଲ କ୍ଷୟାବ	Sha bar nang so	ସାବାର ନାଂ ଶୋ
rtsam pa	ର୍ତ୍ତା ପା	Sha Delin	ସାଦେଲିନ
Rtse khog	ର୍ତ୍ତେ ଖୋଗ	Sha Heshang	ସାହେଶାଙ୍କ
		Shaanxi, Shānxī	ଶାନ୍ସି

<i>shags ngan</i> གଣଙ୍ଗ	Sichuan 四川
Shahai 沙海	<i>skabs bzhi pa</i> གୁମନ୍ତିପ
Shānběi 陕北	Skal bzang thub bstan 'phrin las rgya mtsho ଆଶାବଦ୍ଧକ୍ଷର୍ମାନ୍ତିପକ୍ଷ
Shancheng 山城	Skal bzang ye shes dar rgyas གୁମନ୍ତିପାନ୍ତିକ୍ଷର୍ମାନ୍ତିକ୍ଷ
Shandong 山东	Skal ldan rgya mtsho གୁମନ୍ତିପକ୍ଷ
Shanghai 上海	Sko tshi me ཁୁକ୍ତିପି
Shangzhai 上寨	<i>skor ru</i> ཁୁରୁ
Shānxī, Shanxi 山西	<i>skra ka</i> ཁୁରା
Shanzhaojia 山赵家	<i>skra phab</i> ཁୁରାପ
Shanzhou 鄢州	Sku 'bum ཁୁରୁତ୍ତା
Shao Yundong 邵雲東	Sku 'bum byams pa gling ཁୁରୁତ୍ତାପୁରାମାନ୍ତିକ୍ଷ
Shaowa 勺哇	Skya rgya, Jiajia 贾加
Shar Bla ma བୁଦ୍ଧାମ	Skyabs 'gro ཁୁମନ୍ତିବ୍ରତ
<i>shar</i> བୁଦ୍ଧ	Skyid shod sprul sku ཁୁଦ୍ଧର୍ମନ୍ତାଫୁଦ୍ଧ
Shatangchuan 沙塘川	<i>skyor</i> ཁୁରୁ
Shdanbasang, Shijiamoni 释迦摩尼	<i>skyor dpon</i> ཁୁଦ୍ଧର୍ମକ୍ଷ
Shdangja, Dongjia 东家	Smad pa ཁୁଦ୍ଧା
Shdara Tang, Dalantan 达拉滩	<i>smad phyogs</i> ཁୁଦ୍ଧର୍ମକ୍ଷା
<i>shen jian</i> 神剑	<i>smeen</i> , Sier 寺尔
<i>shenfu</i> 神甫	Smeen, Ximi 西米
<i>sheng</i> 升	Smin grol ཁୁଦ୍ଧର୍ମଶ
Shenjiao 教神	Smin grol no min han ཁୁଦ୍ଧର୍ମଶାକ୍ତିକ୍ଷର୍ମ
<i>sheqi</i> 蛇旗	Smon lam, <i>smon lam</i> ཁୁଦ୍ଧାଶ
Shgeayili, Dazhuang 大庄	<i>smyung gnas</i> ཁୁଦ୍ଧଶକ୍ତା
Shi Cunwu 师存武	<i>sna tshogs 'di</i> ཁୁକ୍ତଶାହ୍ରି
Shi'er Wei Zushi 十二位祖師	<i>sngags 'chang</i> ཁୁଶାକନ୍ଦ
<i>shibei</i> 石碑	<i>sngags pa</i> ཁୁଶାପ
Shina 史纳	Snying bo rgyal ཁୁଦ୍ଧର୍ମକ୍ଷ
Shing bza' ཁୁଦ୍ଧଶକ୍ତା	Snying mo ཁୁଦ୍ଧକ୍
Shíyá 石崖	Snying rje tshogs pa ཁୁଦ୍ଧହିତଶାପ
<i>sho ma</i> ཁୁଦ୍ଧା	Sog ཁୁଶା
<i>shor ba</i> ཁୁଦ୍ଧାଶ	Sog rdzong ཁୁଶାକ୍ରି
<i>shuang xi</i> 双喜	Sog rgya ཁୁଶାକ୍ରି
Shuangma Tongzi 双马童子	<i>sog yul</i> ཁୁଶାକ୍ରୁଣ
Shuangshu 双树	Song Ying 宋颖
Shuilian Dong 水帘洞	<i>song</i> ཁୁଦ୍ଧ
Shuimogou 水磨沟	

Songchang Suzhun (Sizhun?) 峒昌廝均	Tangraa, Tangla 塘垃
Songduo 松多	Tangseng 唐僧
Songjia 宋家	<i>thal 'phen</i> ལ୍ଲାଫେନ <i>thal 'phreng</i> ལ୍ଲାଫ୍ରେଙ୍
Songpan 松潘	<i>thal srog</i> ལ୍ଲାସ୍ରୋ
Songrang, Xunrang 逊让	<i>thal zlog</i> ལ୍ଲାସ୍ଲୋ
Spun zla hor gyi rgyal po ཤ୍ରୁଣ୍ଗୋ ར୍ରୋ ར୍ଗୋ རୋ	<i>thang ka</i> ལ୍ଲାଙ୍କା
<i>spyi jog</i> ལ୍ଲିଷ୍ପୋ	<i>theb</i> ལ୍ଲିବ
<i>spyi rdzas</i> ལ୍ଲିଷ୍ପୁର୍ଦ୍ଧା	<i>Ther gang nyi wi</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ
<i>srang</i> ལ୍ଲାଙ୍କ	<i>ther gang nyi wi na thong</i> དିର୍ଗାଙ୍ଗ ནଣି འିଉଚୀ ནନାଂଥଙ୍ଗ
<i>srol</i> ལ୍ଲାବୁ	<i>Thu me lun</i> དୁମେ ལୁଣୁ
Srong btsan sgam po ལ୍ଲାଙ୍ଗାଙ୍ଗ རାଙ୍ଗାଙ୍ଗ རୋ	<i>Thu'u bkwan</i> དୁହୁ དକ୍ଵାନୁ
<i>srung ma</i> ལ୍ଲାଙ୍ଗା	<i>Thu'u bkwan blo bzang chos kyi nyi ma</i> དୁହୁ དକ୍ଵାନୁ ད୍ଲୋ དଙ୍ଗା ད୍ଲୋ དକ୍ଷେ ནଣି འିଉଚୀ
Stag gzig nor gyi rgyal po ལ୍ଲାଙ୍ଗାଙ୍ଗ དିଗ୍ଜିଗ རୋ ར୍ଗୋ རୋ	<i>thun mong ma yin pa</i> ལ୍ଲୁଣ୍ଗାଙ୍ଗ དିନ୍ପା
Stag lha rgyal ལ୍ଲାଙ୍ଗାଙ୍ଗ ར୍ଗୋ	<i>thun mong pa</i> ལ୍ଲୁଣ୍ଗାଙ୍ଗ
Stobs ldan ལ୍ଲୁଣ୍ଗାଙ୍ଗ	<i>Tianjia</i> 田家
Su Shan 苏珊	<i>Tianjin</i> 天津
Sughuangghuali, Suobugou 索卜沟	<i>tianqi</i> 天旗
<i>suitou</i> 岁头	<i>Tiantang</i> 天堂
Suiyuan 綏遠	<i>Tianyoude</i> 天佑德
Sum pa ལ୍ଲୁପା	<i>Tiānzhù, Tianzhu</i> 天助
Sum pa mkhan po Ye shes dpal 'byor ལ୍ଲୁପା མକାଙ୍ଗ རୋ ཡେ གେଶ དପାଲ དବୋ	<i>To'u pa tsi</i> དୁହୁ དସି
Sun Wukong 孙悟空	<i>Tongren</i> 同仁
Sunbu, Songbu 松布	<i>tongzi</i> 筒子
Suojie Longwang 锁脚龙王	<i>tsakra beu gsum gyi sngags blzog</i> ད୍ଲୋ དକ୍ଷେ ད୍ଲୁଙ୍ଗ ད୍ଲୁଙ୍ଗ དକ୍ଷେ དକ୍ଷେ
Suojie Ye 锁脚爷	<i>tsampa, rtsam pa</i> དକ୍ଷାମ
Suonan 索南	<i>tsha bzed</i> དକ୍ଷବେଦ
Suonan Cuo 索南措	<i>tsha gad</i> དକ୍ଷଗାଦ
Suzhou 苏州	<i>tsha gra</i> དକ୍ଷଗ୍ରା
Suzhou Xinzhi 苏州新志	<i>Tsha lu ma byin gi song</i> དକ୍ଷାଲୁ ད୍ଲୁଙ୍ଗ དକ୍ଷେ དକ୍ଷେ
tA si དୁଣ୍ଗୀ	<i>Tsha lu ma ster gi song</i> དକ୍ଷାଲୁ ད୍ଲୁଙ୍ଗ དକ୍ଷେ དକ୍ଷେ
Ta'er si 塔尔寺	<i>tsha ri</i> དକ୍ଷେ ରି
Taishan 泰山	<i>tsha</i> དକ୍ଷେ
Taizi 台子	<i>tsha rting</i> དକ୍ଷିଂ
Tang Xiaoqing 汤晓青	<i>tshab grwa</i> དକ୍ଷାଗ୍ରୋ
Táng, Tang 唐	
<i>tangka</i> 唐卡, <i>thang ka</i> ལ୍ଲାଙ୍କା	

<i>tshad ma sde bdun</i> ཁ་ས་ස୍ତେ ས୍ତୁନ୍	Tǔzú, Tuzu 土族
<i>tshang</i> ཁ	Tuzuyu 土族语
Tshe hrin yan ཁྱିର୍ଣ୍ୟ	Walighuan (Bagushan 巴古山)
Tshe ring ཁྱିଙ୍	Wang, wang 王
Tshe ring don 'grub ཁྱିଙ୍ གྲୁବ	Wang chen khri བྱଚେ ຂ୍ରି
Tshe ring skyid ཁྱିଙ୍ ག୍ୱିଦ୍	Wang Dongmeihua 王冬梅花
<i>tshi me</i> ཁྱି ༈	Wang skyA བྱଚ୍ୱୁ
<i>tshig nyen</i> ཁྱି ༈ ད୍ୱେ	Wang Tusi 汪土司
<i>tshig sgra rgyas pa</i> ཁྱି ༈ རୁଗ୍ ད୍ୱା	Wang Wenyan 王文艳
<i>tsho ba</i> ཁྱସ	Wang Yanzhang 王彦章
Tsho ཁ	Wang Yongqing 王永庆
Tsho kha ཁྱ ༈	Wáng Yúnfēng 王云风
<i>tshogs</i> ཁྱ ༈	Wangjia 王家
<i>tshogs lang</i> ཁྱ ༈ ལୁ	Wànli 万历
<i>tshogs langs lugs bzhin</i> ཁྱ ༈ ལୁ ལୁ ལୁ ད୍ୱି	Wanzi 湾子
Tshwa mtsho ཁྱ ཁ	Wǎqúsīlǐ 瓦渠四里
Tsi tsong ཁྱ ཁ	Weisheng jihuashengyuju 卫生计划生育局
Tso ri ri lang ཁྱ ཁ ཁ ལ	Wéiyuǎn, Weiyuan 威远
Tso shi ri lang ཁྱ ཁ ཁ ལ	Wen Xiangcheng 文祥呈
Tsong kha ཁྱ ༈	Wen Xiping 文喜萍
Tsong kha pa ཁྱ ༈ ༈, Zongkaba 宗喀巴	Wenbu 温逋
<i>tszurhaitchi</i> ལୁ རୁ ཁྱ ༈ ཁྱ	Wencheng Gongzhu 文成公主
Tü, Tu 土	Wenjia 文家
Tǔdá 土达	Wentan Liaowang 文坛瞭望
Tūfān, Tufan 吐蕃	Wu Jielun 吴解勋
Tughuan, Tuguan 土官	Wu Lanyou 吴兰友
Tughuan Nengneng, Tuguan Niangniang 土官 娘娘	Wughuang, Bahong 巴洪
Tughuangang, Tuguanshan 土官山	Wujia 吴家
Tūhún 吐浑	Wulan 乌兰
Tuìhún 退浑	Wushi 五十
Tǔmín, Tumin 土民	Wushi 梧释
Tuoba Yuanhao 拓跋元昊	Wushi xiāng 五十乡
Türén, Turen 土人	Wutun 吾屯
<i>tūsī, tusi</i> 土司	Wutun 五屯
Tutai 土台 (Sujia 苏家?)	Wuyangbu 威远堡
Tūyùhún, Tuyuhun 吐谷浑	Wuyue Dangwu 五月当午
	Wuyue Duanwu 五月端午

Xanjang, <i>xanjang</i> , Shancheng, <i>shancheng</i> 山城	Xue Wenhua 薛文华
Xi'an 西安	Xunhua 循化
Xia 夏	Yá'er 崔尔
Xia Guo 夏国	Yan Guoliang 闫国良
Xiahe 夏河	Yáng 杨
Xiakou 峡口	Yang Chun 杨春
Xianbei 鲜卑	Yang lji tsho ba ཡང་ලྐྱି བ
Xianrenmin weishengyuan 县人民卫生院	Yang Xia 杨霞
Xianrenmin yiyuan 县人民医院	Yangda, Changshoufo 长寿佛
Xiaosi 小寺	Yangja, Yangjia 杨家
Xibu dakaifa 西部大开发	Yangjia 杨家
Xie 谢	Yangtou Huhua 羊头护化
Xie Yongshouhua 谢永寿花	Yangzi, Changjiang 长江
Xiejia 谢家	Yar klung tsang po ཡར་ཀླུངས་藏波
Xiela 协拉	Yar sko tsho ba ཡར་ສྐྱ བ
Xiera, Xiela 协拉	Yar sko ཡර་ສྐྱ
Xifan 西番	Ye su khe ཡྺྷ କ୍ଷେ
Xikouwai 西口外	Yí 夷
Xin 辛	Yi Lang 衣郎
Xin Youfang 辛有芳	<i>yig cha gsar ba</i> ཡିଗ୍ ଚା ଗସା ବା
Xing Haiyan 邢海燕	<i>yig rgyugs</i> ཡିଗ୍ ର୍ଗ୍ୟୁଗସ
Xing Quancheng 星全成	Yigongcheng 移公城
Xing Yonggui 邢永贵	Ying Zhongyu 应忠瑜
Xing'er 杏儿	Ying Zihua 英子花
<i>xingfu</i> 幸福	Yīngzōng 英宗
Xīníng, Xining 西宁, 西寧	<i>yinyang</i> 阴阳
Xining Zhi 西宁志	Yomajaa, Yaomajia 姚麻家
Xinjia 辛家	Yon tan 'od ཌྷୟୋନ ତାନ ଓଡ
Xinxia 辛峡	Yon tan rgya mtsho ཌྷୟୋନ ତାନ ର୍ଗ୍ୟା ମତ୍ଶୋ
Xiu Lianhua 绣莲花	Yǒngchàng 永昌
Xiwanzi 西灣子	Yǒngdèng 永登
Xiyingzi 西营子	Yǒnglè, Yongle 永乐, 永樂
Xu Xiufu 徐秀福	Yongning 永宁
Xuangwa, Beizhuang 北庄	Yongzheng 雍正
Xuanhua 宣化	Yòuníng 佑宁
Xuanzang 玄奘	Youning si 佑寧寺
Xuānzōng 宣宗	Yuan, <i>yuan</i> 元

yue 月	Zhili 直隶
Yul shul ཡུལ་ཤོལ	Zhong Jingwen 钟进文
yul srol ཡུལ་ສྒྲོལ	Zhong Shumi, Zhang Shumei 张淑梅
Yun ci dmag ཌྷྙྱན་ཅିଁ དମାଗ	zhongdouju 种痘局
Zan Yulan 答玉兰	Zhu Bajie 猪八戒
Zanza 答扎	Zhu Changminghua 朱长命花
zao 枣	Zhu Chunhua 朱春花
zaoren 枣仁	zhu dar ཚྔ ར
Zeku 泽库	Zhu Ernuer, Ernü 朱二女
Zelin 泽林	Zhu Guobao 朱国宝
zha ngo ཚྔ གྱ	Zhu Haishan 朱海山
zhal ngo ཁྱା གྱ	Zhu Jinxiu 朱金秀
Zhalute 扎鲁特	Zhu Xiangfeng 朱向峰
Zhang blon bzhi བྱା བྱା བྱା	Zhu Yongzhong 朱永忠
Zhang Chongsunhua 张重孙花	Zhuang Xueben 庄学本
Zhāng Dézū 张得祖	Zhuānglàng 庄浪
Zhang Xiang 张翔	Zhujia 朱家
Zhang Xihua 张喜花	Zhuoni 卓尼
Zhang Yinghua 张英花	Zi ling ཛୀ སି ད
Zhang Yongjun 张永俊	zla ba dang po'i drug ba gnyis kyi nyin gsum gyi ring la ཛୀ སି ད བྱା བྱା བྱା བྱା བྱା བྱା བྱା
Zhangjiakou 张家口	zla po byed ཛୀ སି ད
Zhao Guilan 赵桂兰	Zo wi ne ni ཛୀ སି ད ཕୀ ཕୀ
Zhao Jinzihua 赵金子花	Zongge 宗哥
Zhao Xiuhua 赵秀花	Zonggecheng 宗哥城
Zhao Xiulan 赵秀兰	zongjia 天子
Zhao Yongxiang 赵永祥	zur skol ཛୀ སି ད
Zhaomuchuan 赵木川	Zushi 祖师
Zhejiang 浙江	
zhihui qianshi 指揮僉事	